

Bible Me. The O. P. S.
**LITTLE ME-
MORIAL, CONCER-
NING THE GOOD AND
FRUITFULL VSE OF
THE SACRAMENTS.**

Wherein

Be handled such defects as some
persons commit in the vse
of them, and the remedies
therein to be practised.

Composed in Spanish, by the R. Father
FRANCIS ARIAS of the Society
of Iesus, and newlie translated in
to our English tongue.



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THE PREFACE TO the Reader.



EVVIS of GRANADA,
that excellent and diuine
Beseleel of our time for
the building and polishing Exod. 31.
of the spirituall tabernacle of Christes
church, amonge many other his notable
monuments, intituled one: The Me-
memorial of a christian life. The first
parte whereof intreating principallye
of the Sacraments of Penance, and the
sacred Communion, was to the singular
benefite of our countrey, translated
into the English tongue. God whose
hand is not abbreviated, bath in Esai. c. 59.
the same nation, raysted him vp a com-
panion, like an other Ooliab, for the Exod. c. 31.
prosecuting of the same worke: one of
whose small treatises I haue likewise
translated, as desirous to enrich our
countrey with so singular a treasure:
and because it is an Addition to a

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former worke, and so by the Author called: a name nothing fitting it now, when it cometh forth alone, therefore haue I thought good after the imitation of that learned man, especiallye because as his, so this also containeth a brieue note, of that which euery good christian oughte often to practise, concerning the Sacramentes of Penance, and the holy Communion, to put it forth with the title of a Memorial: and the name (title) I haue added, both for distinction from the former, and also for that it is comprised in a farre lesse quantitie. And althoughe denied it can not be, that not onelie GRANNADA, but many others, haue learnedly entreated of the same subiecte, yet who knoweth not, that as mens vaines be diuers in writing, so likewise their affections in readinge not all one, and therefore both with profite and pleasure, many good workes may be published
of

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of the same matter, the latter either
for methode, perspicuitie, or some o-
ther notable thinge, adding somewhat
which in the former was wanting, and
as it were with Ruth gathering vp Ruth. c. 2.
such eares of corne, as slipped from the
reapers handes: and that such labours
may fruitfullie bee enterprised: beside
reason, and common practise, wee
haue also the example of the fower E-
uangelistes, who by direction of the ho-
ly Ghost, as with singular vnitie, so
with profitable varietie, wrote the same
life and death of our Saviour Christe.
This booke therefore, though it intrea-
teth of Confession and Communion, the
subiect of diuers excellent discourses, yet
is it worthy to be imbraced, seeing the
manner and scope thereof, is of that qua-
lity, as I thinke few can reade it, that
will repent their small paines employed,
and some haply be of opinion, that albeit
others with S. Iohn came first to the Iohn 10.

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1 Reg. 15.
v. 32.

monument, yet that this author with Saint Peter entred first in: and all such, whose harts God shal so effectually touch, as that they will not onely reade, but also carefully practise, may with much more reason blesse the time, that they met with so beauenly a maister, for the saving of their owne soules, then euer did Dauid blesse Abigail & her wise speech, hindring him from the killing of an other mās body. The principal intent of this Memorial is, to inflame all with the loue of the Sacraments, and to stir vp our dull spirits, often to repaire vnto those diuine fountaines of grace, from which so many and rare benefittes doe flowe: to discover also the vsuall disorders, into which not only those that be carelesse, but euen the deuoute ser- uants of God doe sometimes fall, when they goe to confession, and to receaue the blessed Sacrament, together with singular remedies, how we may auoid al such
inconue-

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inconueniences, and so free our selues,
more & more from sin, purchase greater
abundance of grace in this world, and
eternall felicitie in the worlde to come:
all which pointes he doth so excellently
performe, and like a diuine phisition
search out the secret and lurking disea-
ses of our soule, and prescribe such sweet
and heauenly receits, that there is almost
none so voide of spirituall sence, but by
reading, shal finde their conscience tou-
ched: nor any proceeded so far in pic-
ty, but that they may make great bene-
fit of this small treatise, and generallye
all that sincerely desire the amendment
of their life, and increase of vertue, shall
feele their hartes burning in them, as the
two Disciples did when our Sauer wal Luc. 24.
ked in their company, and opened them v. 32.
the Scriptures.

One thing there is which the author
in discoursing of such sins, as many con-
fesse not through culpable ignorāce, hath

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omitted, to witte the dangerous error of many yonge persons, that without the knoweledge or consent of their parents, bestowe them selues in marriage: and an other no lesse dangerous then the former, if not more, and that is to make priuie contractes, whereof not only such as liue vnder the charge of their parents, but others also of all estates & callinges bee some time sounde guiltye. Of these pointes though passing necessary, he maketh no mention, because the

Ses. 24.c.1. councell of Trent making all priuie contractes of no force, hath freed them from such inconueniences, which is not so here in our countrey for lacke of publication, a thing required by the councell before that decree can take anye place: and therefore I haue thought good to say somewhat, both concerning the one & the other, (because they be sins very rife, and be accompanied with many and greate mischises, especially the second, as discord betwixt

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betwixt houses, ruines of families, the perpetuall state of adultery, and not seldome a continuall torment of conscience, as daily experience teacheth) to the end that such as feare God, & be desirous to saue their soules, may know what herein they haue to followe and practise.

As it is certaine, that the marriage of children (being of yeares requisite, and no other impediment hindring it) contracted free lie without their parents consent, is perfect matrimony, and can not either by them, or the temporal magistrat be broken: certaine also that children may somtyme vpon iust & good causes, marrie without the knowledge or consent of their parents, as for example, when they would marrie the to an hereticke, & in some few other cases: so most certaine it is, that vsually & for the greater part, children doe very much offende God, in contractinge marriage either without their knowledge or against the

Concil.

Trid. ses.

24. cap. 1.

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minde of their parents, seing it belon-
geth to their charge to provide for their
children: and their experience and loue
towards them is such, that neither can
they be so easilie deceaued, nor yet pre-
fer them to any matches, then such as be
good, and most conuenient for their e-
state: and in holy scripture we read, that
the marriage of the children, was rather
commanded vnto the parents then vnto
them: for God speaking of the Cana-
nites saith thus. Thou shalt not
giue thy daughter to his son, nor
thou shalt not take his daughter
for thy sonne: And blessed Iacob,
vpon the commandement of his father
Isaac, verie obedientlye married the
daughter of Laban, and not of such as
be had forbidden.

Exod. 34.

Deutr. 7.

Genes 28.

Seeing then marriage is oftentimes
with sin contracted by the children, for
lacke of their parents knowledge, or con-
sent, and sometime without any sonne at
all:

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all: such as live in feare of God, & willingly woulde not offend him, ought not herein to relie vpon themselves, & their own partiall affectiō, & so to determine that in this and this case, they may without any respect to their parents consent, make their owne choise: but let them craue the aduise of some wise and discrete ghostly father, and with humility submit themselves to his iudgement: and in any wise let them take heed that they doe not herein, refuse the resolutiō haply of many, & rest vpon the opinion of some one whome they haue found out, because he doth moste fitte their fancie, and best please their passion: for that were a certaine argument, that they sought not sincerely the truth, nor the honor of God, but rather a cloake for their sinne, and a fewe colde figge leaues with Adam to Genes, 3. couer their naked soules. Parentes also ^{v. 7.} that be the true seruants of God, ought herein to proceede with great moderati-
on,

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on, & not to presse their children so much with their authority, as by feare & violent meanes to draw them cleane contrary to their owne minde and liking, for that were to take away that christian libertie which ought to be in marriage, & without which as shall straight waies bee handled, it is no marriage at all, & what pitifull effectes followe such vnfortunate matches, where the terror of the parents more preuaileth, then the reasonable loue and liking of the children, daily experience doth teach vs.

Concerning secret marriages and contractes, as the danger is far greater, so it deserueth a deeper consideration: for many haply thinke, that herein either no sin is committed, or a very litle one, seeing matrimony is a thing most free, & therefore al at their libertie to contract as they please. But herein are they much deceived: for albeit most free it is in this sence that none ought to be enforced thereunto, but

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but must willingly and freely giue their owne consent: and therefore if one should by any kinde of violent meanes bee compelled to marry an other, to whome in their hart they giue no consent, most certaine it is, that it were no matrimony at all: yea the violence & feare may be such that albeit inward consent be wrung out & gotten, yet is it not marriage for lacke of free consent. I touch this matter briefly, as being not that whereof I mean now to intreat: if any haue herein any difficultie, and desire farther resolution, let them craue the counsell of those that bee vertuous and learned, with that piety of intention before mentioned. Yet for all this, in other things marriage is not so free, that men or womē may either marrie with whom they list, or in what māner they please. For by the lawe of God, and the church, they are forbidden to marry with such as bee allied to them in certayne degrees of consanguinitie

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guinitie and affinitie: and if any should presume so to doe, besides a greate mortal sin committed, the marriage also is of no force, and their state damnable. Neither can they marrie in such manner as they please: for to omit other cases, and to speake of that which we haue now in hande. If any beere in our country, contracte marriage priuile, althoughe the marriage be of force, yet cannot the manner of doing be excused from sin, & that such a one, as doth oftentimes plunge the into a perpetuall misery, a point worthy to be deeply considered of al sorts of persons: for what case can be more lamentable, then when two haue contracted secretly, and made themselves man and wife before God: and yet afterwarde, either vpon the dislike of their friends, or discontentment growing betwene themselves, they goe backe, marrie openly others, and so all their life time continue in the state of adulterie, and that without

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out all helpe, in respecte of any outward
courte or consistorie: for seeing the first
marriage was secret, the church can take
thereof no knowledge and so prouide no
remedie. For the auoiding of this so in-
finite an inconuenience, the churche of
God, tendering like a carefull mother the
good of her children, hath vtterly forbid-
den such kindes of contracts, as the coun-
cel of Trent testifieth in these words. The
holy church of God vpon iuste causes hath alwaies detested and
forbidden secret marriages. Hee
therefore that is the seruant of God, and
woulde not willingly wounde his soule
with sin, nor offende against the precepte
of the church, nor yet cast himselfe into
a sea of miseries, ought to refraine from
all such priuie contracts, and as much as
can be, to obserue the decree of the fore-
said counsell, which is to contract matri-
mony in the presence of a priest, & two
or three wunesses, at the least. Good coun-
sell

Ses. 21. c. 1.

Vbi supra

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felt also it is, especially for yong persons,
whose iudgments are weaker, experieñce
lesse, & their passiōs cōmonly more strōg,
not to make so much as any secret promi-
ses of marriage, no thonghe conditionall:
as if such a portiō or ioynter may be pro-
cured, or if my friendes shall be content,
& such like, for proceſſe of time, much
talking of such matters, & other like ac-
cidents, make them afterwarde to doubt,
if anyefuture breach happen, whether
they bee cleere in conscience, and may
securely marry else where or no, & so al
such kinde of promises in conclusiō, serue
for nothing else but to afflict the soule, &
to weary the conscience with many scrup-
les: frō al which miseries they be cleare,
that keepe themselves free from all priuie
contractes, and secret promises of what
manner; so euer, and doe neuer bind them-
selues, but in such sort as before was mē-
tioned: or else expect vntill their matri-
mony be publiquely solemnized.

Although

to the Reader.

Although I said before that the state
of him that was priuile contracted, and
did after marry opely with an other, was
without helpe: yet God forbid that any
should in that case dispaire, for God who
is rich in mercie and will not the death
of a sinner like the good Samaritane,
hath in store oyle and wine to powre in- Luc. 10.
to the woundes of him that hath thus v. 30.
pittisfully fallen into the hands of theues,
and is lesse halfe dead: and therefore
though true it be, that such a one, as I
saide before, hath no remedye in anye
worldiye courte or consistorie, yet in the
court of conscience, meanes are left for
the sauing of his sinfull soule. The medi-
cine I confes falleth out ordinariely to be
verie swete and sharpe, yet if men wil-
linglye venture the losse of a limme for
the preseruing of the corruptible bodie,
though haply they fell into that extremi-
tie without any fault of their owne: no
reason haue they to refuse any remedye,
though

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though neuer so penitentiall, for the sa-
uing of their immortal soule: seing espe-
cially by their owne folly they haue gi-
ven themselves so deepe a wound. Where
fore such as finde their conscience herein
troubled, let them make choise of some
excellent, wise, discrete, and learned
ghostly father, for the well managing of
this busines, being so important and dan-
gerous. Thus much gentle reader haue I
thought good to insert here in the preface,
being a thing passing necessary (and yet
omitted by the Author vpon the reason
before mentioned) and as I verily hope,
that which will bee the occasion for the
preseruing of such as feare God, frō ma-
ny great sins, which otherwise through
ignorance they might fall into. Now no
more remaineth, but that thou wouldest
for thy further direction, to the end thou
mayest auoide many impediments which
binder others that be carelesse from re-
ceauing that abundant comoditie which

to the Reader.

is gained by deuout frequenting of confession and the holy communion, vouchsafe attentiuely to peruse this small treatise, and I doubt not but that thou wilt in comparing the Author with others of our time, that intreat of the same matter, say of him as they did in the gospell of our Saviour. Neuer did there Ioan 7.
man so speake as this man. If thou v. 46.
doubtest (as Nathaniel did of Christ)
and demande how in so small a booke
so great learning or deuotion can bee
contained: I willingly surcease
fō other answers, & say with
S. Philip Come and
see: Reade and
iudge.

Ioan. 1.
v. 46.



The Preface

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Ioan. 1,
v. 46.



*A TABLE OF THE
CHAPTERS.*

I **O**F the great necessitie, which all christians haue, often to frequent the Sacraments of Confession and the holy Communion.

II Of a certaine disorder, into which some doe fall, by excusing and defending their sinnes, in the sacrament of confession, and how they are therein to be mortified.

III Of the disorder in confessing such sinnes as be certaine, with doubtfull wordes, and which doe not signifie any sinne at all.

IIII Of the disorder in confessing venial sinnes, without hauing for them anye griefe, or purpose of amendment.

V Of a certaine carelesnesse which vsually is founde amonge such as be desirous to serue God, concerning the examination of their conscience before confession, & the great harmes which doe followe thereof.

VI Of some sinnes of ignorance, which a man knoweth not, nor confesseth. to wit, to be carelesse to knowe whereunto in particular he is bounde, and to omit

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mit the workes of iustice and charity.

VII Of diuers kindes of wicked superstitions, not knowne to many, & sometimes not confessed through culpable ignorance.

VIII Of sinnes committed by playing, and gaming: and beholding of vaine & hurtful sightes, into which many do fall through culpable ignorance.

IX Of other sinnes more secret, as pride of our owne proper iudgement, and selfe will, which many doe not know nor confesse through culpable ignorance.

X Of a very profitable remedy against the harme which commeth by secret sinnes: & that is euery day to examine our conscience: and the manner howe this is to be done.

XI Of an other singular meanes for a man to deliuer him selfe from secret sinnes, and that his confessions may be more fruitfull, and that is to haue one certaine ghostly father, vnto whom he ought ordinarily to confes his sins.

XII Of an other excellent remedy, to deliner our selues from the harme of secret sinnes, and to supplie the defects
of

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of our former confessions, and that is with care and diligence, to make a generall confession.

XIII Of such defectes as be an impediment to many which doe often communicate, that they receaue not the plentifull fruite of the B. Sacrament.

XIIII How for the receauing of more abundant fruite of the holy communion, conuenient it is to purifie the soule from veniall sinnes.

XV How to receaue much fruite of the blessed communion, necessary it is for a man to prepare himselfe with recollection, and meditation: & what manner of meditations are good to be vsed for that purpose.

XVI Of that outwarde reuerence, humilitie, and modestie, with which we ought to come vnto the B. Sacrament.

XVII Of that quiet and repose, with which we ought to come vnto the holy communion: and what thanks are to be giuen vnto God after the receauing thereof.

XVIII How to abstaine from the B. Sacrament without iust cause, is an impediment to spirituall profit: and how
that

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that neither for negligence, or lacke of sensible deuotion, a man should giue ouer the holy communion.

XIX How for scruples and vaine feares, we ought not to abstaine from the sacrament of the Altar.

XX With what moderation we ought to frequent the holy communion, that we doe not therein exceede, nor doe anything contrary to due reuerence: and how we ought to leaue this to the iudgement of a discreet ghostly father.

XXI Of such rules as holy men prescribe, concerning the often receauing of the B. Sacrament.

XXII Of that discretion which ghostly fathers ought herein to obserue, according to the doctrine of holy men.

XXIII Whether the holy communion ought daily to be giuen to some persons of our time.



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THE LITTLE MEMO-
RIALL OF A CHRI-
STIAN LIFE.

Chap. I.

*Wherein is briefly declared, the great
necessitie, which all Christians haue,
often to frequent the Sacrament of
Confession, and the holy Communion.*

 OR as much as this
booke, is published
for the commodity of
such persons, as be re-
solved to serue God, by setting
downe before their eyes, such
meanes as they haue to vse,
both for the preserving them
selues, and also proceeding for-
ward in his diuine service: and

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further to exhort them, to put those meanes in practise: and seing one of them, and that of great force & efficacy, is to frequent the Sacraments, that is, often to be confessed, and to receaue the holy communion: two things are here for this purpose, especially to be handled.

The first is, to exhort al faithfull Christians, often to repaire to these holy sacraments, by declaring the great & wonderfull commodities, which by meanes of them be obtayned. The second is, to teach and instruct them, concerning the true and laudable vse of the sacrament of Confession, and the holy sacrament of the Aultar: and because to entreate copiously of these poynts, were too much for this small booke, therefore touching
this

this matter, I intend onelie to speake of that, which to me shall seeme most necessary, and worthy to be noted, of such as be resolved to serue God. The first poynt therefore which I meane to handle, shall be briefly to set downe before our eyes, how necessary it is, for al Christians, often to frequent the diuine sacraments of Confession, and the sacred Communion: the second shall be to prosecute in particular, such abuses and disorders, as be more secret, and into which, even those that be determined to serue God, doe not seldome fall.

Concerning the first. Many & very effectuall be the reasons, which ought to moue and invite all faithful christians to frequent the Sacraments, that is, to con-

esse themselves, and communicate once in eight, or fifteene daies, or at least once a moneth. For if they be such persons, as God hath vouchsafed so to favour, that since their last confession, they haue not fallen into any mortall sinne, very necessary it is for them so to doe, both to preserue themselves in Gods grace, & to increase in the same, and also in all other vertuous & heavenly gifts: to make themselves dailey more acceptable in the sight of God: to be more fit instruments to set forth his glory, & to advance the good of his Church: to make their salvation more certaine: to lay vp the treasure of greater merits in eternall felicity: to procure more light, and strength, both to know, and overcome all the temptations & deceipts

deceipts of the enemies of our soule : to doe the workes of vertue , with greater facilitie and sweetnes : to passe over this life, with more peace , and spirituall comfort: to be at our death more assisted and holpen, of God with plenty of heavenly succor : and so finally to depart this life, with more hope of salvation, greater quiet, and comfort of soule. For these, and such other like effects, and singular commodities, very necessary it is, I say, that the servant of God should often repaire to the sacraments. For albeit since his last confession hee hath not fallen into any mortall sinne, yet certaine it is, that hee hath committed many veniall, wherof some he doth know, and others, he doth not, and yet for all that not to be excused, be-

In tract. 4.
cap. 24.

cause he might well haue known
them : and these veniall or small
sinnes , although they doe not
spoil the soul of gods grace, yet
doe they great harme, and put a
man in such a case, that he doth
thereby fall the sooner into those
that be mortall, as else where
hath beene handled : Certaine
likewise it is, that a man is conti-
nually assaulted with daiely and
divers tentations by the devill,
the world, the flesh, & our cor-
rupt nature, which doe put him
in great danger, to fall into mor-
tall sinne : and many of them be
secret , and very perillous , and
therefore passing necessary it is,
that he should alwaies haue a re-
medy to deliver his soule from
veniall sinnes, and great neede
he hath of daiely strength, to re-
sist all tentations : great neede
of

of the continuall dew of Gods grace from heaven, to mitigate his wicked inclinations: and all this doth he find in the holy Sacraments of confession, & communion, if he do often frequent them. And although it cannot be denied, but that there bee other remedies, for the purging of veniall finnes, so most certain it is, that this of frequenting the Sacraments, if it bee done as it ought, is the best, and most effectuall of all other. Of the wonderfull effects, which the blessed sacrament of the Altar worketh in them that doe frequent it. *S.* Bernard giveth an excellent testimony: these be his words. *The Ber. in ser. most pretious sacrament of the body of de ce. dom. our Lord, doth worke in vs two effects: The one is, that it doth diminish the sence of veniall finnes: and the other is,*

that it doth wholly take away all consent, to mortall sinnes. And the holy man, doth proue this to be true, by that experience, which the seruants of God doe find & feele in their owne heartes, to whome he doth there speake in this manner. If any of you, doe not now so often feele, neither yet so greate motions as before time you did, of anger, of envie, of carnality, and other vices, let him giue thanks to the body and bloud of Christ, which hee recea-
veth in the holy sacrament, because this is the effect thereof, and let him take comfort therein, for as much as God by this meanes doth cure and make sound the corruption of our nature. Thus writeth S. Bernard. And the selfe same thing is confest by all holy men: and the generall councell
of Trent, doth confirm the same declaring, that the blessed Sa-
crament,

Secl. 13. c. 8.

crament doth worke this in all such, as receaue it with due preparation, to wit that it doth deliver them from consenting to tentations, pacifie their passions, giue them victory over their enemies, preserue and encrease the in good life, by giving force and strength for al these foresaid ends. And from hence it cometh that in al cities & townes, where there be many, that often repaire to the sacraments, many there be also, which all their life long continue in Gods grace, without ever falling into any mortall finne: And all ordinary ghostly fathers, be witnesses of this trueth, who find by experience, that christian people doe receaue this great commoditie by frequenting the Blessed sacrament of the Aultar with de-

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votion

votion and a vertuous disposition.

These reasons aleadged, are sufficient to perswade all good Catholicks though not guilty in their conscience, of any mortall sin, often to confes themselves, and to communicat : but if since their last being at cōfession they haue committed any deadly sin, then besides the former reasons, greater necessitye haue they streight waies, and without delay, to goe vnto the sacrament of Confession : to witt, that by meanes thereof, they may come out of that damnable state, and deliver themselves, from all those mischiefes and harmes, which from that kind of sin do growe: as to be hated of God, & to lue in disgrace of the Blessed Trinity : to bee abhorred of heavenly

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Maieſty, and to be captiues and ſlaues to Sathan the prince of darkeneſſe: to be ſubieſt, and obedient to his will, and to loſe the great value and merits of all the good works of their life paſt: to be in apparant danger of falling into greater ſins, into greater blindnes, and hardeneſſe of hart, and finally into everlaſting damnation. From al theſe evils, and miſchiefs, and many more, annexed to theſe, that man is delivered, who after due preparation, purgeth his ſoul ſtreight waies by confeſſion. And although true it be, that onely by contritiō, with a purpoſe to confeſſe in time convenient, a man may deliver himſelfe, from the ſtate of mortall ſin: yet to haue contrition without helpe of the ſacrament, is an hard thing, vnto
which

which few doe attaine : for as much, as true contrition, conteineth in it selfe, a great hatred of sinne, by reason wherof, the soul doth in will abhorre and detest, all mortall sinne, more then all other evils in the world, & with all a firme purpose of amendmēt of life : and so resolutely determineth, never more to consent to any deadly sinne whatsoever, neither for interest or commodity, nor to avoide any paine or misery of this life : and together with this, necessary it is, that the principall thing, which moveth a man to this hatred of sin, and amendment of his life, bee the loue of God aboue all things. And because men commonlye vpon their forsaking of mortall sinne, doe it not at the first, for this supernaturall loue of God, but

but principally for feare of Hell and damnation: for this cause a very hard and rare thing it is, to haue contrition without the helpe of the sacraments: whereof it commeth to passe, that such as haue sinned mortally, and go not to the sacrament of confession, commonly they continue stil in the same bad estate, and so be subiect to al those mischiefes and dangers, which accompany mortall sinne, as before hath beene said: And the reason heereof is, because ordinarily without help of the sacraments, men ariue not to haue contrition, which yet is necessary to come out of mortal sin: but when they go to confession with that preparatiō which is requisite, if their soul be infected, streight waies are they delivered from mortall sin, & from
all

all those mischiefs before mentioned: for when a man confesseth himself having a perfect hatred of sinne, & a firme purpose of amendment, although the principall reason which moveth him, to forsake sin, be the feare of his owne damnation, yet with the helpe of the sacrament, shall he obtaine Gods grace: and this is that which Divines teach, and
ScL. 14. c. 4. the holy councell of Trent doth declare, to witt that of attrite he becommeth contrite. For such was the infinite mercy of God, now in the lawe of grace, as to bestowe such efficacy vpon his sacramēts, that to him that wanteth grace, and doth not of his part, put any stoppe, or impediment, grace by meanes of them is given him, and to him that is already in grace, the same is encreased

creased and augmented.

These be in summe, the most excellent commodities which faithfull people doe gaine by often repaying to the Sacraments of Confession, and communion: and these bee the pittifull and most grievous evils, from which they be delivered. He therfore that is desirous of salvation, and resolved to serue God, and pondereth well this point, how can he let so great commodities slip out of his handes? how dareth he advēture the losse of so great gaine? how can he excuse himselfe from frequenting confession, the spring of life, and salvation, by meanes whereof hee is delivered from such notable evils of death, sinne, and everlasting damnation? and such purity of soul obtained, such divine
and

and spirituall beawty, and such treasures of grace and glorie? And how can he containe himselfe and not go often to the holy Sacrament of the Aultar? the bread of life, the death of sinne, the wel-spring of vertues, the medecine of our passions, the staffe and stay of our weakenes, the treasure of graces, the most pleasant repast of all heavenlye comfort, the roote of immortalitye, and the fountaine of all goodnes. And thus much may suffice, cōcerning the first point. Now will I come to the second, which is the principal thing that I intēded to intreat of, & wherof in very deede, we stand most in neede and ought carefully to be instructed in the same.

Chap.

Chap. I.I.

Of a certaine disorder, into which some doe fall, by excusing and defending their finnes, in the Sacrament of Confession, and how they are therein to be mortified.

MY purpose is not heere to note great and manifest defects, into which such as be carelesse of salvation vsuallye doe fall: as to come to confession without having before hande thoughte vpon their finnes: to conceale in confession some great sinne, either for feare or worldely shame: to confesse their finnes without any purpose of amendinge their former life, & to avoide al dangerous occasions of mortall sin: which

which bee such notable defects, and hainous sinnes, that they do wholly hinder al that fruit which should come by confession, and make it nothing worth at al, and so bound they are to confesse againe the selfe same sinnes, and also that fault of sacrilege, which they then committed in making so wicked a confession.

But my intent is, to note certaine negligences and defectes, which proceede from the wicked inclinations of our corrupt nature, & be found in such persons as are desirous of salvation, and resolved to leade a vertuous life, which convenient it is, that they should avoid, by mortifying the rootes frō whēce they doe spring. One of these disorders is, for a man in confession to excuse and defend his sinnes, putting

putting vpon them diuers sorts of colours, to the end they may seeme not so grievous & filthy, as in deede they be: As for excuse of themselues, some say, that they sinned because they could not choose: which is most false, for God doth not bind any to that which is impossible. Others say, that althoughe they gaue consent vnto the sinne, as in desiring of revenge, or some vncleane act, yet did that cogitation quickly passe away, and stayed not long in their heart: & by this meanes, though the consent were deliberat, yet woulde they bee thought, not to haue committed any sinne, or if they did, that it was but a small one: whereas most certaine it is, that if they did not resist the passion, but gaue deliberat consent there vnto,

vnto, that they sinned, though the consent continued never so small a time. And if the thing to which they gaue consent, was any notable iniury to their neighbour, or fornication, or any other such weighty matter, then was that consent a mortall sin, & it importeth not, that it continued but a litle while, for that did not proceede from his owne vertue, but for that the fury of the passion was now ended. Others excuse themselves, laying the fault vpon the Devil, saying: The Devill tempted me, and it was he that beguiled mee, and made me to sin: Others excuse themselves ascribing al the blame to their neighbours, that gaue them occasion of sinning, saying thus: If I offended god, the reason was, because they asked me, and

and were so importunat that I could not excuse my selfe, or it was because they first gaue mee disgratious and bad wordes, or offered me this iniury, and enforced me against my will, to returne them the like speech again and to offer them the like measure. Others defend and excuse their sinne, farre worse then the former, & that is by attributing the fault to God himselfe, saying: God hath given me such a nature, so wicked a complexion, and so prone to naughtines that although I doe what I can, and enforce my selfe never so much, yet can I not avoide these sins, nor resist these tentations. All which is false & a great vntruth, for neither the Devill, nor any man, can compell one to sinne, if freely and voluntarily of himselfe,

selfe, he will not sinne, neither doth God ever giue over to bestowe vpon man in this life, all that helpe which is necessary, & requisite, not to consent to sin, if man himselfe would take the benefit thereof.

This so great a disorder in man, groweth of pride, & a certaine presumption, by reason whereof, he esteemeth of himself, and would also be esteemed of others, more then is lawful, and is afraide of that confusion, and disgrace, which for his sinnes he deserveth. So saith S. Gregory in these wordes: *Our harts filled with pride, if it doth ought worthy of blame, that doth it conceale and hide, and would not openly confesse it, to haue any remedy thereof.* And this disorder, descendeth vnto vs by inheritance from Adam, for as from

In moral.
lib. 22. c. 8.
in edit. nou.

from him, we inherit originall sinne, so likewise by way of inclination do we inherit the increase of sin, and that is to excuse the same. Adam sinned, and God very mercifully came vnto him, and demanded certaine questions, to the end that by acknowledging and confessing his fault and accusing himselfe from his hart, hee might haue obtained pardon. But Adam defended his sinne and excused himselfe, laying al the fault vpon the woman: and the woman being asked, she likewise excused herself laying the blame vpon the Serpent, which was the Devil: and and as *S. Gregory* saith, both of them were in a certaine manner Greg ibid. willing, to lay all the sinne vpon supra c. 9. God himselfe: for what was it else for Adam to say, the woman which

which thou gavest me, made me to sinne, but to insinuat that god was the cause of his sinne, in that he created the woman? And for the woman to say : The Serpent deceived me, what was it else, but to ascribe the sinne vnto God, as the cause thereof, for that he placed the serpent in Paradise? And thus by excusing themselves in this maner, they procured against themselves, two great evils and passing notable harmes. The one was, that they did stop and hinder the mercy of God, and obtained not pardon of their sinne, at that time : for this was the very cause why god demaunded of the Devill nothing at all, because neither would he pardon him, neither was he capable of penance : and of Adam and Eve did hee aske
certaine

certaine questions for that hee
was desirous that they shoulde
with sorrowe, haue confessed
their sinnes, and by their hum-
ble and simple confession, not
excusing it, haue obtained full
pardon at his handes. The se-
conde harme which they did,
was, that by excusing theselues
they encreased their sinne, and
made it more grieuous then o-
therwise it was: whereof ensued,
that albeit afterwarde through
penance which they did, they
were pardoned: yet had the par-
don so great a punishment an-
nexed, as was the destruction of
the whole worlde, and their ba-
nishment for the space of nine
hundred and odde yeares vpon
earth, and afterwarde imprison-
ment for the space of three or
foure thousand yeares in that
B place

place of hell-called Abrahams
bosome, or *Limbus patrum*. In the
very same manner doth it fare
with all the children of Adam,
that defende and excuse their
sinnes : for by laying the fault v-
pon his creatures, vpon aduer-
sities and tentations, they doe in
a certaine secret manner, attri-
bute them to God himselfe, who
is the maker of all creatures, and
the author of all the euils of pu-
nishment and affliction : and by
these meanes, doe they encrease
and multiply their sinne, and
greatly stop and hinder the mer-
cy of God, who woulde pardon
their offences. For so noteth S.

In Moral.
vbi supra.

Gregory in these words. *It is a com-
mon vice amongst men, to hide them-
selues for the committing of sinne, and
after the committing being asked, to
denie it, and being conuincd thereof,*

to

to defend and excuse it, by which the sinne is increased.

This so wicked a passion, and disorder, we ought to overcome and mortifie, by confessing all our sinnes plainly and clearely, with all the greatnes they haue, and to lay all the fault vpon our selues, confessing our selues to be the true and entire cause of them, and to attribute all that we doe vnto our selues: for although true it be, that the Diuels doe tempt vs, and men perswade and provoke vs to wickednesse, yet is man for all that alwaies free, and at liberty, and hath sufficient helpe from God to withstand tentations, and not to consent vnto any sinne at all, and therefore ought hee to accuse and blame himselfe and not any creature else whatsoeuer.

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Let him not therefore say in his defence, the Diuell did tempte me, nor my neighbour gaue me occasion, and made me to sinne: but let him say from the bottom of his heart, I am he that did the sinne, and all the fault is wholly mine, because voluntarily and of mine owne free will I gaue consent thereunto: and whereas it was in my power to haue shunned such dangers and occasions, which I ought to haue done, yet did I not auoide them: and being able against the tentations of the enemy, to haue holpen & strengthened my selfe with prayer, penance, workes of mercy, spirituall talke, and reading of good bookes: yet did I not for that purpose, vse either these or any other such like meanes, which God did inspire into
my

my soule, and therefore all the fault is mine owne, and all the cause of my harme remayneth in my selfe: for that saying of *Saint Chrysostom* is most true, that none receaueth any hurt but of himselfe, because there is not any other true harme or damage indeede, but that which sinne causeth, and that neuer can be, except a man doth willingly consent thereunto. And when a man confesseth his sinnes with this kinde of purity, let him haue great care that he doe not either pretend or desire to be accounted humble for so doing, or to be esteemed for a good penitent man, for this were to flie from one kinde of pride, and to fall into an other: but let his principal intent be, to be taken for a sinner, and to be for his sinnes con-

Tomo 5.
hom. quod
nemo ledi-
tur. &c.

B₃ founded,

founded, reprehended, and to haue spirituall phisicke giuen him, as to a sinner: Of which minde of his, it will be a good argument and testimonie, if when his ghostly father doth blame & rebuke him for his sinnes, and intreate him as a sinner, he take it patiently and well: for if hee accuse him selfe plainly as a sinner, and yet wil not be delt withall nor reprehended as a sinner, it is a signe that he doth not confesse or accuse himselfe sincerely from his hart. This is the opinion of Saint Gregory whose wordes

be these. *True confession which wee make of our sinnes, is tried by the reprehension which is giuen vs, for those sinnes which wee confesse: for if being rebuked for them we defend them with pride: certaine it is, that we confessed them not sincerely, for it is the sinne of pride,*

22. Moral.
cap. 20. in
edit. noua.
Cassian.col
lat. 18.c. 11.

pride, not willingly to heare that at the mouth of an other which a man doth willingly confesse of him selfe. And if when we confesse our selues to be sinners, we did likewise with true humility acknowledge our selues for such when we are blamed or rebuked for our sins, neuer would we denie or defend them.

Thus writeth S. Gregory: out of whose words we learne what the intent of a true penitent ought to be in confessing his sins simplie and plainely, and without excusing them, and that is, not to be accounted iust, or to be reuerenced for such a one, but to be confounded, humbled, and reprehended, as a sinfull man.

So great is the vertue of this sincere and humble confession, that by meanes thereof a sinner doth penetrate the heauens, is presented in the sight of God,

and doth prouoke his infinite mercy to pardon and discharge him, from all paine due to his finnes, and to bestowe vpon him great rewards: for as poore beggers the more they doe lay open their pouertye and shewe their soares, to men of mercy & compassion, so much the more they moue their pittie, and receaue from them great almes: even so when sinfull men doe discouer the misery of their finnes, and more amplifie and stand vpon them, the more they doe blame and accuse themselues for committing them: so much the more do they incline the clemency of Almighty God, to take compassion and pittie vpon them, and to bestowe vpon them in greater abundance, the most pretious giftes of his diuine grace. Very well

well was Dauid acquainted with this quality of God, when hee spake thus vnto him. *Pardon my sinne O Lord, for it is great.* He excused not his sinne, nor made it lesse, but did plainely confesse it and that with all the grieuousnesse thereof, the more to moue the pittie of God to pardon and forgiue him. An excellent witness also is that good theefe, who hanging vpon the Crosse confessed his sinnes, and not with excuses laide the fault vpon others but accused & blamed himselfe, acknowledging himselfe worthy of all shame and punishment for them, as himselfe plainely declared, speaking thus to the other theefe. *We doe iustly suffer this punishment, for our owne wicked life doth deserue it.* And for this humble and contrite confession of his,

Psal. 24.

*Luke 23.
ver. 41.*

B 5

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he receaued straight waies pardon for his sinnes, and was in a moment absolued from all punishment both eternal and temporall, and had also that day bestowed vpon him the possession and ioyes of the kingdome of heauen. These be the wonderfull effects, which a pure confession voide of all excuses, and which proceedeth from a contrite and humble heart worketh in the sight of God: for it doth forthwith pacifie God, take away his anger and wrath, which he had conceaued against the sinner, reuoketh all his threatenings of euerlasting tormentes pronounced against him, & turneth them into mercy, into the giftes of grace, and eternall glory. Wherefore great reason we haue to craue of God, praying
thus

thus with Dauid. *Suffer not my hart O Lord, to consent vnto such malicious and proude wordes, that I doe excuse and defend my sinnes.*

Chap. III.

Of the disorder in confessing such sins as be certaine, with doubtfull wordes, and which doe not signifie any sinne at all.

AN other disorder which vsually springeth also from the same roote, and into which those also doe fall, that come often to the Sacrament of Penance, is, for a man to confesse his sins with such kind of words, as signifie not any fault, nor import any sinne at all, as for example, to say: I confesse my selfe of these my faultes and imperfections.

ctions. I accuse my selfe, that I haue had litle patience, litle humility, and small charity. I accuse my self, that I haue not had more attention at my prayers, nor more care in keeping of my tongue and mine eies, and that I haue not more speedely dipatched out of my hart, vaine and dishonest thoughtes. I accuse my selfe, that I did not such a work, with all that humility, and charity, which I might haue done. I accuse my selfe, if I haue spoken any idle worde or backbited any. These and other such like wordes, doe not certainly signifie any fault or sinne at al, because a fault and sinne is then committed, when a man doth not that to which hee is bound, and faileth in that, which hee ought to doe, and which is of
neces-

necessity and precept: but as for all these former wordes, & such like, one may truly say the, who hath done all that which in rigor he was bounde vnto, albeit hee hath not done all that which he might haue done, nor yet al that which was better and of more perfection; because God doth not binde a man in all cases vnder paine of mortall sinne, no nor veniall neither, to do al that which he might doe, nor yet all that which he may, and is able to doe, neither all that which is the better, and of most perfection: and therefore if any should confesse himselfe, not vsing any other maner of wordes then the former, he could not be absolved, because hee confessed not plainly any sinne at all.

When one that goeth often

to confession, & amongst other sins some he hath that be doubtful: concerning which he is not certaine, whether hee gaue any consent or no, or was carelesse in making resistance: in this case to confesse them with such kind of words as before are set down, is not inconuenient, nor any cause why for so doing one should be blamed, seing other sinnes, whereof he is certaine he confesseth them plainly and distinctly. And if it fall so out, that since his last confession, he cannot call to minde any newe sins, then may he confesse some of his life past, to the ende that he may haue absolution, which without specifying of some sinne cannot be giuen.

But concerning sins that bee certaine, and which the penitent knoweth

knoweth full well that hee hath committed, he must not vse any such manner of words, but confesse them in plaine and expresse tearmes, and such as doe clearly set downe the sinne, saying thus: I accuse my selfe, that I haue bin negligent in keeping of my hart: that I haue not repelled vaine thoughtes, with such care as I ought to haue done: that in the time of prayer, I haue not had that attention, and deuotion, which I was bound to haue had: that I haue not resisted the motions of anger, of pride, of enuy, with such patience, humility, & charity, as I ought to haue done, that I haue beene colde in doing good workes, and some which I ought to haue done, I haue vpo sloath omitted: & in other some which I haue done, I haue not
had

had that vertuous ende, and intent which I ought to haue had, in seeking for the glory of God in them, but rather my selfe, being moued to do them for mine owne pleasure and inclination, or seeking in them mine owne honour & content : I haue with superfluous appetite sought for commodities and pleasure of my body, in meate, drinke, apparel, rest, and other recreations, not obseruing in all these thinges, that moderation to which I was bounde: Of aduersitie, punishment, or any disgrace, I haue bin too much griued and sad, and not conformed my selfe so much to the will of God as I ought. Of such thinges as haue fallen out according to mine owne will & desire, as for that they brought me honour, and procured commendation,

mendation, or were thinges of delight and pleasure, I haue reioyced in some of them vainely, & not referred them as I ought, to the glory of God, & the good of mine owne soule: My tongue I haue not kept so carefully as I ought, and without any necessitie or profit of soules haue I spoken wordes in mine owne praise: curious questions haue I demanded, and idle words haue I vttered.

These and such like, bee the ordinary veniall sins, into which Gods seruantes that liue with care, and in the feare of God, do often times in a weeke, yea and in one day fall into (for those which leade their life without any such care, doe commit others more grieuous) and with such wordes as these that signifie and
import

import sinne, ought they to confesse them: and a true desire to make their confession as is requisite, humility of heart, griefe and sorrowe for sinne, and that light which daily they gaine in the spirituall profit of their soule will clearely lay open before their eies these and other such like sinnes of their heartes, and will teach them fit words to expresse them, and make them appeare with all their deformity as is conuenient: because in sacramentall confession the penitent is witnesse against himselfe, and the witnesse being lawfully demaunded, is bounde to tell all the trueth, and that in cleare and plaine wordes: He is likewise an aduocate for God against himselfe: and the office of an aduocat is, to alleadge all the reason
and

and iustice that can be saide for his owne side, and plainly and truely to open al the iniustice & litle reason that is on the contrary part. And when a man doth so in confession, then doth hee giue true euidence against himselfe, discovering and laying open all the grievousnesse of his sinnes: and he that doth behaue himselfe like a wise aduocate in Gods cause against himselfe, alleadging all such reasons as hee hath to loue and obey God, and confesse with true sorrowe of hart, al his great ingratitude, & malice, with all such considerations and circumstances as doe encrease them, which is but reason, then doth God of his infinite goodnes and pietie take vpon him mans cause, maketh himselfe his aduocate and patron,
and

and giueth sentence in his fauor, pronouncing him absolved and free from all his sinnes, from euerlasting paine and confusion, yea and sometimes from the temporall paine also which for them he deserued. And thus in this courte and iudgment, there passeth a wonderfull strange secret, to wit, that if a sinner hideth his sinnes, and doth not declare & open them as he ought, then do they remaine and be reserued to be laide open and punished at the day of iudgement, and himselfe to bee confounded before that terrible tribunall, and to be punished for them in the sight of heauen and earth: and if on the contrary a man doth nowe confesse and declare them with sorrowe of hart, then doth God hide and couer them in such sort
that

that they shall neuer bee seene more either of God or men for any punishment or confusion to such a penitent sinner. For hee that confesseth his sinnes in this manner, God doth so deale with him as though he had neuer sinned, and doth giue him so good a countenance, loue him so entirely, so bountifully and so liberally, bestow vpon him the treasures of his grace and glorie, as though hee had neuer offended him in his whole life. O with what great reason did Dauid say, *Blessed are they, whose iniquities are pardoned, and whose sins are couered.* They are tearmed couered, because now they are not, & albeit sometime they were, yet now shall they neuer more be seene to the hurt, or dammage of the penitent sinner.

Chap.

Chap. IIII.

*Of the disorder in confessing of veniall
sinnes, without hauing for them any
griefe or purpose of amendment.*

SOME seruants of God there
be, which doe often confesse
themselues, and vtterly forsake
all mortall sinne, and yet some-
time commit this fault, that is, to
confesse their venial sinnes, and
yet to leaue their passions quick,
and liuely, bearing still a loue &
affection vnto them: neither doe
they ouercome them, or by con-
trary actes mortifie them with
true contrition of hart, and so
they confesse, and accuse them-
selues of such veniall sinnes, on-
ly vpon a custome, without any
penance at all, that is not hauing
any

any true sorrowe or griefe for them, or else without a firm purpose any more to commit them: In this manner do they confesse, idle wordes, voluntary distractions, curiositie in looking, & the rest of the senses, their excessse in eating, drinking, sleeping, and laughing, their idlenes and losse of time, and superfluous cherishing of themselves, their merry lies, light detractions, and their negligence & remissnesse in the time of prayer, and Masse. Of these and other such like sinnes doe they make their confession, without euer feeling before had any griefe for them in their hart, and without hauing any determination verily neuer to commit them againe. And this carelesnesse is very hurtfull for two reasons: the one is, because although

though a man doe confesse these finnes, yet if he doe not truely resolue neuer to do them againe, obtaineth not any forgiuenesse for them at Gods handes, & so they remaine still a liue in the soule, and doe weaken and dispose it to fall into other finnes which be farre greater. An other reason is, because confessing his finnes in this manner, he addeth a newe fault to the former: because such a confession as touching those finnes, is fayned and false: for though in wordes he doth accuse himselfe of them, yet doth he not detest and abhorre them, nor resolue in his hart to auoide them. And therefore if he should confesse al his veniall finnes in that maner, chat is, without a true purpose to forsake any of them, thē were
the

the confession all together counterfeited and of no valewe: and for this cause necessary it is, as holy men doe teach, that when Gods seruants do confesse venial sins, they shoulde thinke well vpon them, and before hand be sory for them in their heart, as being offences against God, and verily determine with a full purpose neuer to commit the any more: and if many times they fall into them againe, many times likewise let them rise againe, renewing their former purpose: and if so often as they come to confession they commit afterward the same sinnes, so often likewise let them haue the same resolution, & not to be dismaied or discouraged: but let them humble the selues, and giue God thanks who alwaies is ready, when so e-

D Gregor.

D Bernard
serm. de ce.
Domini.D Thom.
3. p. q. 87.
ar 2. & 3. &
in 4. dist. 16.
q. 2. ar. 2.

C

uer

ner they turne vnto him, to receive the, & to pardon their offences. Neither let them thinke, that such confessions be altogether vnprofitable, because they fall againe into their former sins, but that they be very good & of much profit, because so often as they come vnto confession with the same purpose of amendment of their life, Gods grace, (as before hath bin said) & the vertues & giftes of the holy Ghost, be encreased in them, and they do obtaine force & strength to preserve themselves, & not to fall into other sins which be greater: & a great part also of that harme is hindred which they had done, had they not before confessed such veniall sins & obtained pardon for the. And if the seruāt of God whē he goeth to confession, through his frailty

frailty feeleth not in himfelfe any determinat purpose, to fly al venial fins, which he confesseth: at least let him haue a full resolutiō to auoid some of the greatest & which do most harme to his soul: & if his frailty be so great, that of such venial fins as he hath committed since his last confessiō, because they be ordinary, hee findeth difficulty & paine to auoid the, let him at least accuse himselfe of some sin, which in formier time he hath cōfessed, and that which doth most grieue him and which he hath a true purpose by Gods grace verily to auoide: because if he do so, the shall his confessiō be lawfull, & accompanied with the fruit of Gods grace: for the obtayning wherof, requisit is is, that our confessiō should be, of such sins as a man doth abhorre.

D Thom. The reason why one should with
 3.p.q.87.ar such a disposition confesse veni-
 1. & in 4. all sinnes is, because when a man
 distinct. 16. committeth any veniall sin, the
 q. 1. ar. 1. & soule is disordinately turned to
 q. 1. ar. 1. the loue of the creature, louing
 more his owne delight, then to
 please and content God, & de-
 siring more to satisfie his owne
 will, then the will of God: and
 therefore for the taking away of
 the same disorder from the soul,
 & that it may returne againe to
 his former rightnesse, necessary
 it is, that a man should do some
 inward act contrary to that for-
 mer sinne, which before he did,
 as for example, to haue true
 griefe and sorrowe for sinne, or a
 resolute purpose to commit it
 no more, or else, some other such
 act equiualent to these: as some
 act of the loue of God, or deuo-
 tion,

tion, or resignation, so contrary to venial finnes committed, that if hee did then remember them, he would abhor & auoid them quicklie: and when he confesseth all his veniall finnes with such a due disposition, certaine it is, that he obtrayneth pardon & remission of them all.

A great benefit of God certaine it is, that he hath of his infinite goodnesse bestowed vpon man so effectuell and sweet a remedy. And for asmuch as most true it is, that the soule cannot enter into heauen with one only veniall sinne, but that of necessitie it must before hand be purified and purged from all, either in this life, or else in the next: great reason there is, that wee should make our commodity of this diuine remedie, and that

when we meane to confesse such
veniall sinnes as we haue com-
mitted in those eight or fifteene
daies, since we were last at that
sacrament, we should first seri-
ously thinke of them in our con-
science, and consider how they
be offensive to God, and con-
trary to his diuine will, doe very
much hurt our soules, and hin-
der vs from receauing of moste
heauenly giftes at the handes of
his diuine maiestie, and that wee
were bounde rather to haue suf-
fered any temporal punishment,
or losse, then etier to haue con-
sented to commit them: and let
vs be grieved and ashamed that
euer we did them, & determine
in our heartes, neuer to commit
them againe: and hauing thus
disposed & prepared our selues,
let vs confesse them, and albeit
in

in confession we tell not all, but the greatest, and those which cause most shame, yet let the griefe and sorrowe for hauing committed them, and the purpose of not committing them againe comprehend and include all. And by these meanes shall we deliuer our selues from the terrible fire of Purgatory, and shall obtaine more plentie of Gods grace, and greater puritty of conscience, and when wee leaue this mortall life, wee shall the sooner passe to the ioyes of heauen: for as *Saint Iohn* saith, *Nothing that is defiled shall enter into Apoc. 21 that holy city.*



Chap. V.

Of a certaine carelesnesse, which vsually is founde amongst such as bee desirous to serue God, concerning the examination of their conscience, before Confession: and the greates harmes which doe followe thereof.

ALthough commonly such as feare God, and often go to confession, do in such sort examine their consciēce, that their confession is sound, and good, and bound they be not, to make their confession againe: yet in some such, not seldome, a great carelesnesse is found, which doth much hinder the notable fruite of confession. This negligence is, concerning the examination of their conscience before they

goe to confession, doing it very lightly, and superficially, without entering well into the inward parte of their soul, & without any great care to search out many secret sinnes, which they haue committed: amongst which although some be great, yea and some of them mortall, yet because the malice of them is more hidden, or else haue some shew of vertue, they knowe them not, nor make them anye part of their confession. Wherefore for the better vnderstanding of this point, which is very important, we haue to cōsider, that as some sinnes proceede of malice, which be those that a man knoweth to be sinnes, and doth them of purpose, not hauing any great passion to prouoke him thereunto: so there be other sinnes, which

Cs come

come of infirmity, such as those
be which a man knoweth to bee
sins, yet he doth them, because
some passion or great temptation
prouoketh him thereunto: so
likewise there bee other finnes,
which proceede of ignorance, as
those be, which a man through
his owne negligence knoweth
not to be any finnes. True it is,
when a man doth what lieth in
him, to vnderstande the trueth
of that which hee is bounde to
knowe, and yet cannot come to
the knowledge thereof, because
he cannot finde any that is able
to teach him, then is he very wel
excused from all danger of sin:
but when a man doth not what
for his part he ought to doe, to
know the truth, as because hee
doth not inquire of such as hee
should, nor aske counsell of whom
he

hee ought, neither vseth other such meanes as bee necessarye, that God may giue him light, and that good and learned men may enforme him vwhat hee is bounde to doe, such a man as this, doing that thing which he knoweth not to bee a sinne, is not through his ignorance excused: and therefore if that which he doth bee against anie precept that bindeth to mortall sinne, then shall that sin of his bee mortall: and if it be against a precept which bindeth onely to a veniall sinne, then shal the sinne likewise bee but veniall, although not so grievous as if it were donne of malice, or were knowne before hand. The trueth of this doctrine is set dovvne by the church, in a certaine decree which is taken out of
of

De quest.
noui & vet.
Testa. lib. 2
Cap. Non
omnis dist.

37.

of *S. Augustin* these be his words.

Not all they which be ignorant of the e-
will they doe, be free from sinne, and
paine due to the same, but such as haue
none to instruct and tell them, may well
be excused: but those that may bee
taught the trueth, and yet will not take
any paines to learne it, are not excu-
sed: neither be they free from sinne,
nor the punishment which for that they
deserue.

Out of this ground, to wit that
some ignorance is culpable, as
that which proceedeth of care-
lesnesse and negligence, which
excuseth not from sinne, it fol-
loweth, that there be many chri-
stians, which fall into diuers great
sinnes, which through their own
negligence, they neither knowe,
nor vnderstand to bee any sins,
and therefore doe they not con-
fesse them: and some remaine so
secure,

secure, that they thinke themselves most assuredly to walke in the path of vertue, and the very right way to heauen, when as in very trueth they wander from true vertue, and trauaile in the path of euerlasting damnation: for which cause the wise man saith: *There is a way which seemeth iust and straight, and in the end it leadeth to death.* As though he saide: There be certaine kindes of liuing amongst men which seeme iust, and there be actions and customes, affaires and dealinges, which seeme good, & yet be not so in the sight of God, but haue sins in them, which carry men to eternal damnation: what kind of sins these be, and how this euill is to be holpen, shal straight waies be declared.

PRO. 14. 12.

Chap. VI.

Of some finnes of ignorance, which a man knoweth not, nor confesseth: to witte, to be carelesse, to knowe whereinto in particular hee is bounde: and to omit the workes of iustice and charity.

TO the end that this so great an euill may the better bee knowne, and a remedy thereof founde out, it shall be very profitable to set down in this place, some of these secret sins, which in many cases by reason of the weight of the matter, be mortal, and bee commonlye committed through ignorance: and I will speake onely of those which bee most vsuall, for by them the rest may bee easilie gathered and founde

founde out. Of these sinnes, some bee more sensible and externall and more easilie to bee knowne, if a man woulde bee diligent to note them: others be more subtile, internall, and harder to be founde out. Of the first kind, be these: Negligence for a man to knowe, and performe such particular bandes as his estate or office requirerh. Diuers men haue diuers states, and particular offices. Some be Lordes ouer subiectes, others bee Gouvernours, others Iudges, others Bayliffes, others Counsellers, others Scriueners, others Marchants, some haue the state of Prelates, others be Priestes, others religious men, others married. These states and offices besides such bandes & precepts

as they haue common to all christiāns, other particular they haue also of great waight, commanded either by the lawe of God, or by the lawe and ordinance of man, and these are they bounde both to knowe, and also to performe, and yet many do notably faile herein, not hauing any care to enter into the consideration of this point. To this kinde of carelesnesse another is reduced which many likewise do not consider: and it is for Parentes and Maisters, not to instruct their children, and seruants, in the catholicke faith, and other necessary thinges to saluation, not to be careful also that they heare Masse, keepe the fasting daies, and say their prayers: not to keepe them from wicked plaies, and pastimes, from gadding abroad

broad in the night time, from the wicked custom of vaine swearing, from eating of white meate vpon daies prohibited, not to keepe them from occasions of sinning, not to bestow their children in due time in some good and vertuous state of life: or to bestow them against their owne willes or mindes: not to pay in due time seruants and iourney men their wages: nor to performe such promises as they made them. By these kindes of omisions, often times mortall sinnes are committed, which be not marked or thought vpon. In the number of these sinnes, is also the careles custome of swearing, By my life, by my health, so God saue me, or as God shall healpe me, with other such like oathes, men swearing somtimes thus,

thus, & threatning that they wil doe this or that, yet without any intent to performe them: and at some other times affirming dout full things for certaine, and againe at other times, to sweare without thinking whether it bee true or false, which sin although it be periury and of his owne nature mortal, yet many that make profession of vertue do litle cōsider it. To sweare also to doe something which may notablie redounde to the profit of their neighbour: or to sweare to execute such an office faithfully, or to obserue the rules thereof: likewise to sweare not to receiue anye giftes in such an office, nor anie stipende more then is taxed and set downe, and afterwarde to doe contrarye to their oathes, and yet doing
so,

so, many doe not thinke that they haue committed any mortall sinne in for swearing themselves: and therefore doe not accuse themselves of any such sinne in confession.

One of these sinnes likewise which haue their malice hidden, is, to flatter Princes, Prelates, and great men, commending or allowing of such things as they haue done wickedlie, and to excuse their inuentions which serue to maintaine pride and gluttonie. To fauour also their friendes, and to speake and labour for them that they may obtaine such offices or dignities whether secular or ecclesiasticall, whereof they be not worthy, because they haue not those partes which the lawe of God and man doe require: and
to

to take mony or other thinges
equiuallent for offices, which
should be giuen freely: or to do
other thinges of fauour, which
of iustice and by reason of there
office they are bounde to doe.
To omitte the doing of workes
of charity and mercy, whether
spirituall or corporall, in such
cases, as the lawe of God doth
binde vs thereunto, & to spend
in playe, vaine apparell, iewelless
banquets not necessary, and in
other superfluous thinges, that
wealth which God gaue vs to
bestow in workes of charity. Not
to hinder other mens sinnes whē
conueniently wee may, by cor-
recting them, or denouncing thē
to their superiours or else by our
doctrine, counsell or almes: es-
pecially when they that omitte
these thinges be great persons,
as

as Lordes, Iustices of peace, Iudges, or Prelates, who not onely of charity, but also of iustice, are bound to correct, punish, and let what they may, the sinnes of such as liue vnder their iurisdiction. Of these sins likewise they be, which although very grosse, yet to many their malice and greatnesse is secret and hidden: as much iniustice which is committed in not paying our debtes in due time, and detayning them vnjustly against the will of those that shoulde haue them, whether the debts be old or new. To make collusions, and monopolies, that is for one man or place to ingrosse thinges, that none may sell or gaine but hee: likewise for many sellers to agree together to the iniurie of the buyers, and many buyers, to the damage

mage of the sellers. To shewe parciality in diuision of common benefites, or taxing of tributes or subsidies, or in stopping and aresting of goodes, charging some, and exempting of others, and that for fauour and friendship. To gaine by play, or to buy thinges of other mens children, or such persons as cannot sell or do them away. Not to performe faithfully & so soone as may be, the willes and testaments of others. Not to administer honestly, and according to conscience, the goods of Wardes and other childrē during their nōage, they being their Gardians, and ha- uing the charge of their educa- tion. To maintaine vniust futes: and in doubtfull cases, not to vse first diligence to know whe- ther they be iust or no, by sear-
ching

ching out that sincerely & with a desire to bee assured thereof, and that of such as can enforme them truely, and all this, not to doe iniurye or hurte to any.

Chap. VII.

Of diuers kindes of wicked superstitions, not knowne to many, and sometimes not confessed through culpable ignorance.

AMongst other great sinnes whose malice are not of many so well perceived, diuers kindes of superstitions are numbred: as to be desirous to know by superstitious meanes, things past: as thefts, robberies, and other secret sinnes or thoughtes
of

Deut. 18.

Leuit. 29.

of the hearte : or to bee willing
to knowe future thinges, and
those not naturall, but such as
depend vpon our owne free wil,
or thinges casuall, for the effe-
cting of which, the actiō of mans
will must concurre: as mariages,
getting or loosing of goodes,
whether such a man will come,
or such a blessing or curse shall
light vpon such a one or no: whe-
ther he that goeth on such a side
of the streete, shall be slaine, or
hurt with a stone : whether hee
that goeth ouer such a riuer, shal
be drowned: and such other like
thinges, which God onely doth
knowe: for a man to be desirous
to knowe such thinges as these,
either by the starres of heauen,
or by the lines or signes of a
mans hand, or by dreames, lots,
or the chattering or singing of
birdes,

birdes, or by the motions of a mans body, or by other such like meanes, cannot be excused from superstition. To be willing likewise for the recovery of some infirmity or to get a remedy for some malady, to say such kinde of words, or to make such signes, or to carry such a wrighting about them, and by such other like thinges, which haue not any such naturall force to worke any such thing, nor be ordayned of God for the producing of any such effectes. Likewise to vse holy thinges, and to put all the vertue and efficacie of them in circumstances, or in ceremonies which be indifferent or vaine: as to obtaine some temporall commodity at Gods handes, to determine that so many praiers & wordes are to be said and none

D other:

Cap. Illud.
cap. sed est.
cap. fors 26.
q. 2. c. Non
obseruetis
26. q. 7.

Con. Trid.
ses. 22.

D Aug. de
doct. Chri-
stian. lib. 2.
ca. 21. & 22.
& de ciuit.
lib. 5. vsque
ad cap. 6.

Ambros. in
Hexam. li. 4
cap. 4.

D Tho. 1.
p. q. 115.
art. 3. & 22.
q. 95. art. 5.
& 96.

other: & that they must be said
iust so many times, and not one
more or lesse, & vpon such daies
and no other, or with so many
candles, and of such a fashion
and colour, and other like thin-
ges: which being such as it li-
tle skilleth whether they bee
donne in that manner or no,
yet therein doe they put the
efficacie and effecte of their
prayer, and not in the deu-
tion and feruour of spirit, with
which the prayers bee said, nor
in Gods prouidence who dis-
poseth of all humane thinges,
as best serueth for his glorye,
and the good of our soules.
Into these and other such like
superstitions, many persons doe
fal through culpable ignorance,
thinking that in them, there
is no sinne at all; or else but
small

small and veniall, whereas in very trueth the sinne is verye great, and very much and seuerely reprehended in the scripture, and also by holy men and ecclesiasticall Canons vtterlye condemned, as those thinges, in which a secret couenant is made with the Diuell, and in which he intermedleth to beguile christians.

And not longe since *Sixtus Quintus* by his publique letters, hath condemned all such vaine artes, and vpon greate paine forbidden them: These be his wordes. *Besides that arte which In moru entreateth of future effectes, proce-* *proprio.*
ding of naturall causes, all other arts which professe to tell future and casual thinges, be guilefull and vaine, and subiecte to the pernitiousse de-
ceites of the Diuell, who by them

doe greatly thrust themselves in. And therefore Astrologers, & Mathematicians, who professe the vaine knowledge of the starres, and the generation and birth of men, and doe presume to knowe iudge, and affirme, of that estate and condition of life, which men shall haue, as what honoures shal befall them, what riches, what children, what health, what death, what iorneyes, what quarrells, what imprisonment, and other such prosperous and aduerse chaunces, doe offend God grievously, and are themselves deceaued, and so deceaue others. And in like manner all others which by other like artes, are desirous to know thinges that shall happen, & be secret, as by signes in the hand, in the water, in the aere, in the fire, or in beastes, or by lottes, or such other tokens, be vaine men, curius, wicked, and without religion: and those men & women which seeke to know such like thinges of them,

or belceue them, do offend against their baptisme, & against the christian faith. And he addeth besides, that bee doth not onely forbid these artes, and commande that such as vse them should be punnished, when they affirme or assure men, that these or these things shall fall out, but also when they say the same, though certainly they doe not affirme it. All these bee the wordes of Pope Sixtus, in his said constitution: wherein also he commandeth all Prelats, & Inquisitors, to proceede against such persons very seuerely, and forbiddeth al bookes that intreate of any such artes: And whereas he saith that those which enquire, and would knowe such thinges, or doe beleeue them, that they do offend against their baptisme, and the catholicke faith: his meaning is, that they offende against that

which they professed in their
baptisme, and against that which
the catholicke faith doth teach,
which is to flie and detest al such
pactes and couenants, whether
open or secret, as the Diuell by
any meanes hath any thinge to
doe in.

Chap. VIII.

*Of finnes committed by playing & ga-
ming, and beholding of vaine and
hurtfull sightes, into which many do
fall through culpable ignorance.*

AMong the former finnes,
may bee placed playing at
Cardes, Tables, Dice, and o-
ther like games, which consist
in fortune: For whereas play-
ing of his owne nature, that is
considered alone without anie
other circumstance, is not any
finne,

finne, and accompanied with good and honest circumstances, in some persons is lawfull: as when one wearied about honest businesse, doth now and then play a little at some lawfull game, onely to refreshe his spirittes, and to returne more liuely to his vertuous labours, no ill example or scandall following thereof, nor any other inconuenience or disordinate end: hereof it commeth, that although playing and gaming in such manner as they are vsed, be very great sinnes yet seeme they to be little, so that such as be resolu'd not to commit any mortall sin. doe play very freely, & falling by meanes therof into many great sins, & some of the mortall, yet they knowe them not, nor take them for any such.

D Thorn.
22. q 168.
ar. 2.

For first of all, time, which is the
giste of God and that very pre-
tious, graunted freely to man, to
the ende he should bestowe him
self in vertuous works, by which
he may gaine & merit the ioyes
of heauen, the ende for which he
was created: that doth he spend
and waste against the wil of God
in play and wicked gaming, and
in them doth hee cast away
not a little idle time, but many
houres, many nightes, & daies.
And that time which is spent in
this vaine and godlesse exercise,
is also taken away, as by and by
shall be handled from prayer,
whereof hee hath great neede,
thereby to preserue himselfe in
the seruice of God: for hee that
is giuen to playing, is neither at
that time, nor yet before, or af-
ter, in any good disposition to
pray,

pray, because that hath robbed and possesseth his harte. This time likewise is taken from much other honest busines to which he is bound of charity or else of iustice, aswell for the profit of his owne soule, as to performe those thinges which belonge to his charge, conformable to his estate or office: and therefore by playing hee doth iniurye to many.

Seeing also God hath ordayned, that such mony as is necessary for the maintenāce of man, & his familie, or for other good vses, should be gained with the labour of his handes, or by his learning, or else by lawfull bargaines and couenantes profitable to the common wealth, according to that which God said to the first man, *In the sweate of* Gen. 3.

Gen. 3.

thy face, shalt thou eat thy bread.

D Thom.

2^a. q. 164.

ar. 1. ad 3.

trauaile: hee that followeth ganning, doth contrary to this ordinance of God, seing he would get mony by a vaine and wicked

D Thom.

2^a. q. 118.

ar. 8. ad 4.

meanes, by a thinge of hazzard and chance, and as they say, not otherwise but because it fell out

that he had such cardes, or such a chaunce at the dice: For which cause the gaine of play is called of learned men a filthy gaine, because it is gotten by a wicked meanes. And as for them which get that whereof they liue, by honest trauaile, the diuine scrip-

Psal. 127.

ture saith. *Because thou shalt eat of the labour of thy handes, blessed shalt thou bee, and well shall it goe with thee.* So on the contrary,

of

of them which purchase their wealth and gather money together by naughty and vicked meanes it saith, *The treasures of Prou. 10. wickednesse shall not profit him that hath them.* Those goodes are called *treasures of wickednes*, which are gotten vniustlye, or by meanes of anye other vice or sinne, as is that which is gotten by play, when a man doth vse it to the ende to get money. This money is to him that hath it, not onely without profit, but also to his great losse: for besides the harme which it doth to his soule, it will also consume and vanish away as salt doth in water. And for the sin of him that doth so get it, it will bee the cause that the rest of his goodes will bee lost or consumed, & that either in his owne,
or

or else in the hands of his heires: for this is that punishmēt which God doth oftentimes inflict vpon those that by such vnlawfull meanes come vnto wealth: and no doubt can be made but that this kinde of play is vnlawful & naught, as both heathen Philosophers, and holy Doctors affirme, seeing God did neuer ordaine playing for a meanes to gather wealth, but this was the inuention of the Diuell, and the deuise of the malice of man: and therfore very great reason there is, to feare that in such persons the saying wil be fulfilled which is vttered by the Prophet *Micheas*. *The treasures of iniquity* (quoth he) *are fire in the house of a wicked man*: because they will like vnto fire with ill successe consume both the man and his wealth.

Beside

Arist. 3.

Eth.

D Thom.

22.q. 3 2.ar.

7. ad 1.

Mich. 6.

Beside these former reasons which doe sufficiently shewe the malice of play, others also there be, more cleare and apparant to the eyes of all : because certaine it is, that he which vsually is giuen to play , is often times either to himself, or to those with whōe he plaieth the cause of these sins: to wit, that some doe play away those goodes and money, which they haue no authority to dispose of, because either they bee their fathers, or their maisters, or because it is due to their creditours, or because it is necessary for the maintenance of their house & familie, or else because they haue borrowed it by fraudulent meanes, and of them, to whome in very trueth they are neuer able to pay it againe.

They be the cause likewise of
much

much vaine and false swearing, of much brawling, quarrelling and contention, and that when themselves or others be angered and fretted by play, that they doe then fall out and badly entreat their wiues, their children, their seruants, yea and their own fathers: they also bee the cause of scandall and ill example to others: and finally they bee the cause that such mony as shoulde be giuen to the poore for the honour of Christ, is taken from them, lost in play, and bestowed in the seruice of the Diuel. And whereas it is a commandement of God, as holy Doctors doe affirme: for a man to giue in almes, in common and great necessities, that which is superfluous for the maintenance of his owne estate, which

is, so much as remaineth after hee hath performed all that which of christian decency is requisite for one of his calling: and in the extreame necessitie of others to giue that also which is necessary for his estate, that is, so much as remaineth after hee hath provided for his owne life, and the life of his friendes. In these cases, in which the precepte of giuinge almes, doth binde vnder paine of mortall sinne, accordinge to the doctrine of holye and learned men: these gamesters for all that doe it not, but take it from the poore, to employ it vpon play. And as such persons doe transgresse the law of God and nature, so in like manner doe they breake the canonically and ciuile lawe, which

D Ambros
Luc. 12 &
habetur ca.
sicut hi d.
47.

D August.
ep. ad M^o
ced. & cap.
quid dicam
14. q. 4.
D Thom.
22. q. 32. ar.
5. & q. 66.
ar. 7.

which vnder great penalties forbid playing at Cardes and Dice and such other games, as a thing pernicious to the cōmon wealth. For these reasons and causes so sure and certaine who seeth not, that the vse of play, which to many seemeth but a small euill, is in very deede a great one, and the roote and fountaine of passing great finnes.

One of these finnes also it is to see comedies and playes, in which is cōcourse both of mē & women, and where many wanton thinges are brought vpon the stage. To haunt likewise the daunsing schooles, and to goe a masking and daunsing: which thinges because of their owne nature they be not mortall sins, many make small account of, & doe not flie them, no not such as
haue

haue a care to follow vertue:and yet certaine it is, that in them be found the true occasions of mortall sinnes, which often times do cause the weake to fall, & therefore necessary it is, that such as desire to saue their souls, should craue of God, that he would open their eyes, that they may see the deadly poysō, which lurketh vnder the braue gold of worldly delightes, and the diuers shipwrackes which many soules doe suffer in this sea, which seemeth so calme to the eyes of the world: And if they perseuere with humility, crauing this diuine light, God will giue it them, and they shall become maisters of this trueth: and in the meane time, let them be content to learne, & giue credit to others, that haue had experience therein, and let them

Traft. 6.
par. 2. c 15.

Pfal 14.

them carefully flie ſuch occaſions and dangers, and mortifie them ſelues in this point, as elſe where hath beene admoniſhed: & let the craue pardon of God, for that they haue herein throughe ignorance offended, ſaying with *Dauid: Remember not O Lorde, the ſinnes of my youth, nor my culpable ignorance, giuing mee full pardon for them all.*

Chap. IX.

Of other ſinnes more ſecret, as pride of our owne proper iudgement and ſelfe will, which many doe not knowe nor confeſſe through culpable ignorance.

THeſe examples before noted, which are committed through culpable ignorance, be
of

of the most sensible, externall,
 and easie to be knowne: Other
 finnes there bee, more subtile,
 inwarde, and secret, into which
 many that desire to serue God
 doe fall, and through their neg-
 ligence doe not knowe them:
 & although alwaies they be not
 mortal sins, yet often times they
 bee, and euer dangerous, and
 for such ought to bee auoy-
 ded. Of these, one is a spirituall
 pride, by reason whereof a man
 inwardely in his hearte doth
 esteeme of himselfe very disor-
 dinatlie: a presumption of his
 owne iudgement, and proper
 vnderstanding, by meanes wher-
 of, what hee doth iudge and
 thinke to be so, that doth he like,
 and followe, and that more ob-
 stinatlie then is either lawefull
 or conuenient: A pride of his
 owne

owne will, wherewith he loueth his will very disordinately, is enamoured thereof, and desirous that it should be effected in all thinges : A presumptuous and disordinat confidence of his own forces and ability : A rash curiosity concerning the workes and iudgements of God : A disordinate desire to be preferred before others : A wicked sadnesse of an other mans good : A secret ambition, of honour and dignity : An indiscretion in penance, fasting, watching, & other mortifications, which he doth, following his owne iudgment, contrary to the minde of his ghostly father : A wicked desire of singularity, whereby he greatly desireth in outward apparance, to haue rare and singular thinges, that men may cast their eyes
more

more vpon him, then vpon others, and haue in him what to admire and commend. These be the most secret & spiritual sins, by reason of which it falleth out sometime, that a man is full and wholly possessed of them & yet doth neither knowe them, nor confesseth them: for as theeues that break into a house, to rob & spoile it, do first of al put out the light, because they would not bee seene: euen so these sins entering into the soul, & possessing a great part thereof, do quench out the light of grace and sound reason, and make it so blinde, that it can neither see nor know them. This is the opinion of all holy men, which venerable Richard doth excellently well note in these words *Who is able to know* Richard de
the pride of his owne heart, which hath S.victore
so

so longe continued and encreased
there, if God doth not open it: who
can vnderstande the secret rootes,
and craftie cogitations thereof, by
which often times priuily and with-
out beeing perceaued, it entreteth in-
to the hearte, and robbeth that ver-
tue which there it findeth? And
giuinge a reason why other
kinde of sins the greater they
bee the more easilie they bee
known, and pride the greater it
is, the more secret it is, and hi-
deth it selfe, thus hee writeth.
Whilest this vice of pride doth more
encrease and enlarge it selfe in the
soule, and more possesse and rule
it, so much the more doth it make
it blinde, and for that cause so
much the lesse doth it perceiue
it, but although the soule which
harbourerh secret pride doth not
knowe it, yet God doth, who is
vigilant

vigilant enough, and doth punish it, Spoyling the soule of all his gistes, and leaving it destitute of his diuine grace. All this is out of venerable Richard: in which wordes hee doth with all other holy men affirme that there bee secret sinnes in the soule which a man him selfe doth not knowe, and that amonge all other that vvhich doth moſte lurke and hide it selfe is pride.

And it is not a thinge much to be maruailed at, that God doth vse this so fearefull a iudgemente vvith sinners, as to suffer them to fall into those sinnes, which themſelues knowe not, because God dealeth thus with such persons, as first committed those sinnes which they
knewe

knowe well enough what they were, and yet did not true penance for them: & for punnishment of so bolde and shamelesse a behauiour, as wittingly & maliciouslie to haue committed so grieuous sinnes, God doth permitte that the darte of his anger come vpon them, which is the greatest punnishment that he vseth in this life, so that voluntarily they fall into such sinnes as through their owne negligence, they knowe not to be sinnes, and being fallen into them, so to continue without doing for them any penance, and sometime to die in the same. So saith Saint Gregory.

In Moral. *It is a punnishment for sin committed, lib. 14. c. 15 for a man to see, and knowe that good thing which he ought to doe, and yet through his weaknesse, not to put it in execution: and a greater punnishment*
it

it is, and inflicted for some greater sin,
for a man not to see, nor knowe that
which he is bounde to doe.

- Of these secret finnes, which
are committed through igno-
rance, and yet for all that bee
imputed by God, and seuerelie
by him punnished, we haue ma-
ny examples in holy scripture. I
will here onely make mention of
two, but those of the most nota-
ble, to giue more light to that
which hath beene saide. God
commaunded King *Saul* to in-
uade the countrey of the *Amala-*
chites, and vtterly to destroye 1 Reg. 15.
them, not leauing either man or
beast aliue, because they did not
shewe mercy, but crueltie to-
wardes the *Israelites*, when they
came out of *Aegipt*: *Saul* went,
and conquered the couñtry, slew
men, and beastes as he was com-
manded:

maunded: but yet he did spare the life of the king, called *Agag*, and some of the best cattell: and in this facte, hee neuer thought that hee had committed any sin at all: for to saue the kinges life, he did it vnder the title of piety: and some of the beastes hee reserved, for outwarde shewe of religion, to offer them in sacrifice to God: and therefore when the Prophet *Samuell* did reprehende him, for not hauing kept the commaundement of God, he answered confidentlie, that he had done all that, which God had willed and appointed him. Albeit Saul sinned, because hee should not haue interpreted the commaundement of God, according to his owne fancy, nor to haue donne, expresse contrary to that which God gaue him in charge,

charge, either vpon any pretext of piety, or colour of religion: yet he thought that he had not committed any sinne therein, nay rather hee supposed, that he had donne verye well: and so that which hee reputed for no faulte, God very iustlie did impute vnto him for a grieuous sinne, and did punnish him most severelie for the same, depriuing him of his kingdome, and casting him out of his favour, and suffering him by a naughtie death to ende his daies. *David* had a de- 2 Reg. 24.
sire to number his people and to muster all the men of war in his kingdome, & he put this his desire in executiō. This was in him a great sinne both because it was very chargeable to the king, very troublesome to the people, without any necessity or iust cause:

Exod. 30.

and also because it was a kinde of pride, and vaine ostentation, as *Saint Gregory* saith: and to this may be also added, howe it was against the law, which commanded, that when vpon necessitie the people were numbred, that euery one shoulde offer a certaine quantity in almes, to bee imployed about the vses of the tabernacle. This being so grieuous a sinne, and for so many reasons contrary to the lawe of God, yet when *Dauid* did it, he thought it not any such, vntill afterwarde he sawe the punishment thereof, to consume his people, by so pitifull a pestilēce, that there were alreadye dead thereof seauenty thousand persons: Then he perceaued what a great sinne he had committed, and did confesse it saying, *I haue sinned*

sinned much in this fact, and haue done foolishlie: And Dauid fell into this sinne, because beholding himselfe so potent in battaile, and to ouercome al his enemies, he suffered some presumption to enter into his hart: and for this sin, and for the sinnes of the peop'le, God did suffer him, to fall into such an ignorance, and blindness, that hee knewe not howe greate a sinne that was which he then committed. So that both *Saul*, and *Dauid*, offended God, in doing these sinnes, not knowing howe greate the faulte was which then they did: and in like manner, many fall into verie grieuous sinnes, through culpable ignorance, as hath bin saide, and some of them as *Saul*, neuer come to know or confesse them, and so die in their sinnes, and

Chirrhisi-
anus.

2 Reg. 24.

perishe for euer. Others, as *Dauid* come to the knowledge thereof, and doe purge them by true penance and contrition. To the end therefore that wee may preserve our selues from falling into so great blindnesse as this is, and if we be already fallen, that wee may come out of it, let vs now see, what remedies are for this purpose to be vsed, and put in practise.

Chap. X.

Of a very profitable remedye, against the harme which commeth by secret sinnes, and that is, euery day to examine our conscience: and the manner how this is to be done.

HAuing now declared, how great an hinderāce it is, to a good confessiō, lightly to examine our consciēce, & the great harmes

harmes which from that negligence doe growe, and that is for a mā to fall into those sins which he knoweth not : requisite it is likewise, to giue some instructions, how we may ouercome this carelesnes, & deliuer our selues from these so great harmes.

The first is, for a man willingly to take paines to enter vvith consideration into himselfe, and to search all the corners of his conscience, and crauing light at Gods handes, that he may know himselfe, to stay there for some space, pondering the motions, & desires of his owne soule, and the workes which from that doe spring : For to applie carefully, and with diligence, the heart troubled with such variety of tentations, to consider with quiet, the inward actiōs of the soule,

and the outwarde of the body, is a thing of trauaile & paine, and therefore necessary it is, that a man should resolute him selfe to embrace this labour, and to overcome this difficultie: And to the end that a man may by vse make this examination well, and get a facility therein, let him not thinke it enough to examine his conscience once before he goeth to confession, but let him make it daielely: And for that purpose at night when he goeth to bed, let him retire himselfe, into some secret place, before some image: and there let him call his soule to account, how it hath bestowed that day, and let him examine well all that hee hath thought, said, or done: and such sins as he findeth himself to haue fallen into, let him purge with
the

the teares of pennance, for so did holy *Iob*, and this was his meaning when he saide: *I considered O Lord, with feare all my workes, because I knowe, that thou wilt not leaue any sin unpunished*, as though hee had said: To preuent thy iudgment and punnishment, I haue iudged and punnished my selfe: and that euery day, and euery hower: because the holye man coulde not make this examination of all his workes, had hee not vsed it very often. And king *Dauid* so employed about the affaires of his kingdome, and so charged with businesse of great weight, was not for all that carelesse herein, but did euery night recollect himselfe, to make this examination of his conscience, and to bewaile all the wickednesse which he had committed

E s against

Cap. 9.

Psal. 76.

against the will of God. This doth he plainly declare, when he saith thus: *I haue labored in sorowe and sighing for my sins, and euery night haue I exercised my selfe, vntill I haue washed my bed, with the abundance of teares, which mine eyes did powre forth.* And in an other Psalme hee saith: *In the night time haue I exercised my selfe, meditating within my soule the mercies receiued of God, and the sinnes which I haue committed against him, and reprehending & accusing my selfe, I haue with sorrowe washed my soule.*

This examination is to bee made by deuiding it into five members or points. In the first, let him giue thanks vnto God, for benefites receaued, as for hauing created him of nothing according to his owne image, and for his glorie, for hauinge
prefer-

preserued him, redeemed him,
and made him a christian, and
for hauing suffered and expe-
cted him to doe penance:
and in particular, for that hee
hath that daye giuen him life,
strength, succour, and holye
inspirations to liue vuell, and
deliuered him from many sins
and dangers, into which tho-
rough his owne weaknesse, and
subtilltie of his enemies, hee
might haue fallen.

In the seconde pointe, let
him craue grace and lighte of
God, to knowe thoroughly all
his finnes, which he hath com-
mitted that daye, and also a-
ny others, donne in any time
of his life past, which by for-
getfulnessse or ignorance, hee
hath not yet confessed, nor
amended. Let him acknowledge
that

that of himselfe he is most ignorant, and blinde to knowe any good thinge, and that through the infinite mercy of God, and the merits of Christ our Lorde he must receiue this gift to know himselfe, and therefore let him craue it with humility, to vnderstand his sinnes, and to bewaile them as he ought.

In the third point, let him run ouer all the workes, wordes, and thoughtes of that day, and consider well, whether he hath done any wicked worke or omitted to doe any good, vnto which hee was bounde: And such good workes as hee hath done, whether he did not corrupt them & make them naught in the doing, as if he did correct or punnish any vpon reuenge, if he reiected any poore body, not giuing him
almes

almes as was conuenient: if he said not his prayers without attention. In his wordes, let him consider, whether he hath sworn without necessity, back-bited any, tolde any lies, or vttered any idle or impatient wordes. In his thoughtes, let him examine whether he hath had any pride, anger, couetuousnesse, griefe, at the good of his neighbour, vaine desires of worldly praise: and in these and other such like wicked thoughtes, let him examine himselfe, whether he hath cast them quickly from him, crauing Gods grace to withstand them, and hath detested them as contrary to the will of God.

In the fourth point. For such sinnes as he findeth that he hath committed that daye, bee they great or small, let him repent & be

be sorie from his hart, and ponder with himselfe, how sinne is an offence done against the maiestie of God, and therefore let him say in his soule, with a detestation thereof. O that I had neuer committed thee for any thinge in the worlde. And let him consider, that although hee hath many times fallen into the same faulte, that hee ought not for all that to bee dismaied, nor disordinatelie griued, but let him humble himselfe, and with a louing hart, and confidence in the goodnesse of God, who so often as a sinner doth turne vnto him, is ready to receaue him againe, craue pardon at his hāds, and let him offer vnto his diuine maiesty, the merits of his holye passion, that through them hee would voutsafe to grant him remission:

mission: And if the finnes, into which he hath fallen that day be of the greatest sorte, let him for them condēne him selfe to some penāce, as to fast, or to take away some part of his meate or drink, or to giue some almes, or to say three *Creedes*, or three *Salve reginas*, with his armes stretched out like a crosse, in reuerence & honor of the blessed Trinity, or the three howers which our Lord & sauour remained vpon the crosse, or fīue times to kisse the earthe, in honor of the fīue woundes of our Sauour.

In the fīfte and last pointe, let him purpose in his heartte, the amendmente of those sins, that is, not to committe them euer anye more for all the worlde, and although he hath fallen a thousande tymes into them,

them, yet let him a thousande times fully purpose to doe so no more, and when he determineth not to commit them againe, let him by no meanes trust vpon himselfe, or relie vpon his owne strength, for the performance of that his intent, but let him trust vpon the grace of god, which he will bestowe vpon him for that purpose, through the merittes of his sacred passion, as else where hath beene declared: And let him conclude with one **PATER NOSTER** to God, praying therein for pardon for that is past, and grace to amend himselfe, and an **AVE MARIA** to our blessed Lady, that she woulde vouchsafe for this ende, to assise him with hir prayers and intercession.

Traft. 2.
cap. 2.

This is the daily examination
of

of our conscience: and it importeth so much for a man to be diligent herein, and neuer vpon any occasion, or businesse to omit it, albeit he spend no more therein, then the fourth parte of an hower, that no wordes can sufficiently commend the same. By the helpe of this examination, a man doth ouercome culpable ignorance, and is deliuered from those secret sinnes, which from that doe growe, because he doth what lieth in him, to know the trueth and for the goodnesse of God to reueale it. By meanes also of this examination, a man is deliuered from that weakenes that blindnesse, that deformity, which the sinnes committed that day, left in his soule, and obtaineth of God more strengthe, more light, and purity of soule,
and

Mat. 24. &

15.

Luc. 12.

and doth euery day proceede & goe forward in the seruice of God. By this examination doth he likewise fulfill those precepts and admonitions of Christ, so often and so earnestlie repeated in the Gospell. *Watche and pray, because you knowe not the day nor the hower of your death and iudgement: Be ready, because at that hower which you thinke not of, the sonne of the Virgin will come, to call you to his diuine iudgement.* By this examination also, doth a man watch ouer him selfe, escapeth the daunger and bande of his former sinnes, deliuereth himselfe from those to come, and maketh his soule ready for death, yea if it shoulde come that very night, as it is possible and indeede may come, & so he might haue chanced vpon a sodaine death, and therby (had he

hee not examined himselfe before) haue perished and beene damned for euer: but now ha-
 uing before hand examined wel
 his conscience, with contrition
 for his sinnes, is a saued soule.

To this daily examination holy
 fathers doe exhort vs, especially
Saint Basill, who speaketh thus:

*Examine at euening, or in the night
 thy whole daies worke: Enter into con-
 sideration, and remember thy actions
 within thy soule, to amende them, and
 make them better, and compare them
 with those of the former day, to see whe-
 ther thou hast amended thy selfe, and
 endeuour carefully euery day, to leade
 a more vertuous life, for by these
 meanes shalt thou bee more like and
 more neere to the blessed Angelles. and
 more acceptable in the sight of God.*

De renua-
 tatione se-
 culi.

Chap. XI.

Of another singular meanes, for a man to deliuer himselfe from secret sins, and that his confessions may be more fruitfull, which is, to haue one determinat ghostly father, vnto whom he ought ordinarily to confesse his sinnes.

AN other meanes which a man hath to vse for the remedy of these mischiefes is, to haue one confessor, and spiritual father, who is a prudent man, and of a good conscience, vpon whome ordinarily let him relie, and to him often confesse himselfe, & in such doubts as occur demande his aduice and counsell: Let him not without great cause change his ghostly father, but

but keepe one sure and certaine,
whōe he hath made choise of: &
to him let him open his soule, &
giue an account of his whole life,
and not onely of those thinges
which be certainly sinnes, but
likewise of those wherein he stan-
deth in doubt: neither let him
onely discouer his sinnes, but al-
so his good workes and pennan-
ces, and mortifications which he
doth, that hee may instructe and
direct him to doe that which is
most for the seruice of God. If
our ghostly father had no other
office but to absolue vs frō our
sins, inconuenient it were not,
to confesse one day to one man,
and an other day to confesse vn-
to an other, but so it is not, for
besides this, hee hath also the
office of a father, and a mai-
ster, and of a phisition, and by
reason

Cap. om-
nis vtriusq;
sexus.
Gulielmus
Parissien.
de peniten
tia.

reason hereof, it appertaineth to him, to teach his ghostly childe all such thinges as be necessary for the good of his soule, and to knowe the rootes and occasions of his sinnes, his passions, and wicked inclinations, that he may the better cure them, by prescribing meete remedies for those diseases: and to know his vertuous actions & good inclinations that he may informe him how to make the more profit of them, for his further encrease in vertue: and to vnderstande ywhat penances he doth, to the ende he may teach him the rule of discretion, which touching them he hath to obserue. To him also it belögeth to appoint him meanes both to preserue himselfe, and to profit in the seruice of God and also how to continue those good meanes.

meanes. Wherefore to the ende that the ghostly father may performe al these principall parts of his duty, necessary it is, that hee haue a very good insight in his ghostly child, and a long knowledge & experience of the state of his soule, that as reason shall require he may apply one day one remedy, & an other day an other & to continue it so long, as shall be conueniēt, & to enquire whether he reape any profit by such counsell & meanes as he doth prescribe: which thing cannot be performed, if the penitēt do not vsually repaire to one ordinary ghostly father. When a scholer learneth an art of som wise & expert maister, it importeth much, that hee haue but one man to teach him, for if hee goe one daye to one, and an other to an other, that

that which he learneth with one, he forgetteth with an other. And when any sicke body is for some great infirmity vnder the hands of a learned phisition, requisite it is, that the same man doe proceede forward in the cure of his disease: for if one looke to him one day, and an other, haue care of him an other, his recovery is much hindred, and it falleth out sometimes, that what one doth, an other doth vndoe. In this manner, it fareth in the arte of good life, and in the phisicke of the soule: for it importeth very much, that the ghostly father being a wise and discreete man, shoulde ordinarily bee but one, who may continue on his good counsel, and the cure of his soul. This aduise giueth *Saint Bonauenture* in these wordes. *Make choise*

of

of one ghostly father, who is of discretion, learning, & experience, to whom confesse thy selfe, and open all the defectes and tentations of thy soule, that he may prescribe thee a remedye, and change him not either for shame, or for feare to be confounded, nay rather for thy greater confusion, enforce thy selfe to confesse to that man, and open vnto him the state of thy soule as plainly as thou canst. This is the counsell of *Saint Bonauenture*: And that wee ought likewise to declare vnto such an ordinary ghostly father, our deuotions, penances, and other diuine inspirations, & comforts, *S. Dorotheus* and the holye *S. Dorotheus* Abbot *Moises*, and other holye *us serm. 20.* men doe aduise vs, as a thinge *Cassianus* most important, to haue our soul *collat. 1.* well directed, & defended from *cap. 10.* the craft and subtiltie of the Diuell. And as I say, that ordina-
F rily

rily it is good to keepe one ghostly father, so iust causes may fall out, for which it may be expedient to confesse some time vnto an other, and to chang one man and take an other, to whome v-
sually he should repaire for confession: And if it be not done vpon lightnesse or a vaine desire, but vpon necessitie, or for some iust respecte, it is not to be reprehēded, especially if the cause be, for that our old ghostly father cā not be had at all, or at that time: for then shall it not onely be wel done to confesse vnto an other, but it should be a great fault not to doe it. For if because our vsual ghostly father cā not be had, one should giue ouer his ordinary confessiōs, & wax slack in his good custome, to go oftē to confessiō it were certainly a very bad signe:

figne: for by that, did he make it manifest, that in his confessions, he sought his own contēt & not God: & that he desired his own temporall comfort, and not the true good of his owne soule: for had hee soughte the pleasure of God, and the profit of his soule, when his olde confessor coulde not be had, he woulde quicklie haue made choise of an other, seing in that he did please God, and procure the good of his own soule.

By this meanes of keeping one ordinary ghostly father, who is a wise man and one that feareth God, he that sincerely desireth, and laboureth to saue his soule, shall deliuer him selfe from all euils and inconueniences of culpable ignorance, and from erring in such thinges as pertaine

to his saluation. For seeing his cōfessor, is in the place of Christ our Lord, and the penitent soule commeth vnto him, as though it were to the feete of Christ himselfe, it pertaineth to the pietye of our mercifull maister, and to the fidelity of his promises, to teach & illuminate such a soule, in all thinges necessary for his saluation, seing he doth seeke it, by those meanes which himselfe hath ordayned in his church, and especially by this of such humility, & so acceptable in his sight: which thing for the great comfort and security of all, our Lord hath voutsafed to confirme with wonderfull examples. *Moses* was in a great errour when he alone would heare all causes examined before himselfe, being more then he was able to doe, by reason

Exod. 18.

son whereof many causes were not dispatched: God to deliuer him from this ignorāce, brought a certaine Priest called *Ietro* from the place of his dwelling, into the desert where *Moses* was, by whose meanes he learned a more ready way for the dispatch of the peoples causes. *Dauid* likvise was much deceaued, when hee thought that God had voutsafed him of that fauour, as that he should be the man, who should build him a Temple, and that this was his diuine pleasure: and God did deliuer him from this ignorāce, by meanes of the Prophet *Nathan*: by which fact, God 2 Reg. 7. shewed how much it doth please him, to teach his faithfull seruants such thinges as bee necessarye, and profitable for their soules, and to deliuer them from

ignorance & deceits, by meanes of his Priests and seruants, especially by the help of a mans ordinary ghostly father, & in the sacramēt of penance, seing though *Moses* were his familiar friend & vvhō as the scripture saith did talke with him face to face, that is to say, in some passing highe contemplation: and also *Dauid* thoughe his greate seruante, to whome hee reuealed such deepe misteries, yet it pleased him not to deliuer them from these ignorances, but by the meanes of others, to the ende that being thus instructed by the will of God, they shoulde also exercise humillitye, submitinge them selues to men in other thinges, farre inferior to them selues.

Yet necessary it is, that a man
should

should here note one thing, to the ende that God may by the meanes of his ghostlye father, teache him the trueth, and directe him in the way of vertue, and that is, that he come to confession, with that ende and intention which he ought to do, to witte with a desire to vnderstand the truth, and that which is most expedient for his soule, although it be a thing of travaile and that which will put him to much trouble and grieve, & with al let him craue of God, to inspire and put into the hart of his ghostlye father, that which hee hath to speake, because if hee come to his confessor with a desire only that he should tell him that which doth please himselfe, and to declare the trueth if it bee fittinge to his owne humor,

F 4

and

Cap. 14.

3 Reg. 22.

and if not, to say nothing, then for punnishment of that wicked intention, God vseth to permit the ghostly father not certainly to tell him the trueth, nor that which is necessary for him, but rather the contrary: for so hath God threatned by his Prophet *Ezechiell* in these wordes: *If a man who hath his hart from me, cometh vnto a Prophet, and by meanes of him would be taught concerning mee, I will permit that the Prophet shall bee deceiued and deceaue him: according to the wicked intention of him that asketh, shall bee the deceite of him that answereth.* So did it happen to king *Achab*, and to many more, as experience hath taught vs, who going to aske counsell for matters of their soule with a naughtie intention haue beene deceaued. Wherefore very necessary

cessarye it is, that the penitent
which desireth truly to bee illu-
minated, and directed of God,
by meanes of his ghostlie father,
that he shoulde come vnto him
with a pure & sounde intention,
that is to say, with an effectuall
will, that he should tell and in-
struct him in that which is most
acceptable to God, and most
necessarie and profitable for his
owne soule, although it be con-
trarie to his owne liking, & hard
and difficult to performe. And
comming in this manner, God
will teach him by this meanes al
trueth, and giue him strength to
doe it, and with the helpe of his
grace make it easie, and sweete
to effect that which seemeth vn-
to him very sharpe and difficult.
So certaine be holy men of this
most merciful property of God,

F; towards

towards such as come with a good intention, that venerable *Richard* with greate confidence thereof, writeth these wordes.

Richard de Sancto victore in cant. c. 39.

*Curious persons are sometimes deceaued of the Diuel, but the vertuous that with a good intention craue counsell, and sincerely open vnto their ghostly fathers, not onely thence sinnes, but also the tentations of their soules, these walke the right way free from deceite, because he cannot erre, that with a sound intention asketh counsell, and is gouerned by him, neither can he be beguiled by the enemy that doth discover his tentations. This which venerable *Richard* affirmeth, may in generall bee hoped for of the goodnesse of God, but more certaine it is, in those thinges which bee donne throughe obedience, for when they be of them selues lawfull, although the superiour that prescribeth*

scribeth them may erre through ignorance, or malice: yet the penitent that in those thinges obeyeth, can not erre by obeying, for as much as hee doth in that the will of God, concerning which point, and of the necessity and profit which commeth by obedience to our ghostlye father, else where more hath bene spoken.

Tract. 4. c. 34. & tract. 5. p. 1. cap. 2. tract. 6. p. 2. c. 10. & 11.

Chap. XII.

Of an other excellent remedy to deliuer our selues from the harme of secret sinnes, and to supply the defectes of our former confessions, and that is, with care and diligence, to make a generall confession.

Besids the former meanes now spokē of, ther remaineth yet an

another, very excellēt, by which Gods seruant may deliuer him selfe from such secret sinnes, as proceede from culpable ignorance, and from other disorders before handled. This meanes is, to make a generall confession of all the sinnes of his life past: taking for that, the space of a weeke, in which discharging him selfe from all other businesse, let him enter into himselfe, & running ouer the ten commaundements, let him call to minde as much as he can, all the sinnes of his life past, and make his confession of them: and by the help and direction of his ghostly father chosen out for that purpose, the doing of it will be easie and sweete, in such sort that in an hower or two, he may dispatche it, though it be a confession of
many

many yeeres. When as a man in his former confessions hath concealed some mortall sin through shame, vaine feare, or because he would not bestowe any time about the examination of his conscience, or if he went to confession without a purpose to abstaine from mortall sin, in these cases, to make a generall confession, both of all those sinnes vttered in that former bad confession, and of all other sins committed afterward, is a thing necessary and commanded by the lawe of God. But when a man hath discharged himselfe well in his former confessions, certaine and sure it is, that bounde hee is not to make a generall confession, nor to confesse againe those sinnes, which before he did confesse: but although there be no
band

bande or precepte, yet verye good and heauenlie counsell it is, and a worke of wonderfull profit, for many reasons founded in the lawe of God and in experience, which brieſely now I meane to runne ouer.

One of the thinges which doth much humble man, is the knowledge of him ſelfe, his owne infirmitie, his owne ignorance, and eſpeciallye of his ſinnes and vickedneſſe. And

Tract. 25.
in Iohan.

for this cauſe *Saint Auguſtine* calleth humilitie *the knowledge of a mans ſelfe*, becauſe it ſpringeth from that, as from the cauſe and roote thereof. And *Saint Bernarde* ſaith, that *humilitie is a*

Tractat. de
gradibus
humilitatis

contempt of him ſelfe, as of a verie vile thing, growing from the true knowledge thereof. Seing therefore a man in a generall confeſſion,

feſſion, calleth to minde all his ſinnes, and beholdeth them all muſtered together before him, doth conſider and note them more attentiuely, & more clearly doth perceauē all his infirmity, all his ignorance, and all his malice, by that meanes doth he humble himſelfe, thinke baſely of himſelfe, as hee deſerueth: and diſpiſeth himſelfe as a moſt vile and vvretched creature. To this may bee alſo added, that hee doth open all his ignorance, and malice, to another man like vnto him ſelfe, and of all that doth accuſe and blame him ſelfe, crauing at his handes, that hee vvould correcte and punniſhe him, and inioyne him ſuch pennaunce for his ſinnes, as hee iuſtlye deſeruech: And as all theſe bee ſuch

such actions, by which a man doth abase, contemne, and handle himself as a miserable wretch so of them humilitie of hart doth encrease: and hereof it proceedeth that Almighty God, whose property is to exalt the humble, and to bestow vpon them grace, light, and comfort, seing a man in this manner to bee humbled, giueth him newe and plentifull giftes of grace, wherewith hee doth enriche his soule, and giue it new beames of heauenly light, by meanes whereof he doth lay open before him all such grievous sins, as through ignorance & lacke of consideration before time he left vnconfessed,

One of the things likewise, which maketh a man patientlie to endure the miseries of this life as infirmities of body, pouerty, injuries,

iniuries, & persecutions of men,
& the scourges of the Diuell, is,
to knowe and consider the pun-
nishment which for his grievous
finnes he deserueth: when a man
examineth and confesseth onely
his veniall finnes, which hee did
since his last confession, & doth
not consider nor ponder those
which in other times he hath com-
mitted, vnwillingly doth he suf-
fer any punishment or iniurie,
and doth complaine and grieue
at litle things: but when he ma-
keth a generall confession, then
doth he enter into the closet of
his owne conscience, and doth
there behold the bottomlesse pit
of wickednesse, and doth looke
vpon his heart as an impostume
from whence such corruption of
finnes did proceede, and then
doth he think vpon the grienous
paines,

paines, which for them hee hath deserued, and iudgeth hel fire to be to little for the iust punishmēt of such horrible sins, committed against the maiesty of God. And so doth hee willingly offer him selfe with patience, to endure all the afflictions & miseries of this life, and dare not complaine of any harme, or aduersity that befalleth him, knowing how little all is to that which he deserueth. Blessed *Saint Gregory* the Pope, who was a mitrour of all vertue, being vniustly persecuted by *Mauritius* the Emperour, and very iniuriousslie entreated, the holy man calling to minde, such sinnes as hee had committed, in not seruing of God, with such puritie and perfection as hee ought, endured all those iniuries with such patience, that
writing

writing to the same Emperor, he
 vttereth these wordes: *I beleene* Ep. ad Mau-
that thou shalt so much the better ap- ritium.
pease the wrath of Almighty God, by
how much more seuerely thou shalt af-
fect and punnish mee, because I haue
so badly serued him. If the know-
 ledge of such small finnes, did
 cause this *Saint*, to thinke that
 hee deserued any kinde of pun-
 nishmente for them, and was
 a motiue, so vvillingly to haue
 suffered them, how much more
 will the consideration of so ma-
 ny and so greate finnes, ac-
 companied with that heauen-
 lye lighte, vvhich God bestow-
 eth vpon him, that humbleth
 him selfe in makinge of a gene-
 rall confession, cause him to
 thinke, that farre more iustly he
 doth deserue any paines, that
 God shall in this life lay vpon
 him,

him, & with patience to endure the same.

Besides all this, that which doth very much moue a christian man to loue God, and to be loued of him, is to consider well the particular benefits and mercies which of him he hath receaued: and this falleth out in a generall confession, wherein a man by calling to mind his sins, and confessing them, doth enter into consideration, and ponder, what greate mercies God hath shewed him, in deliuering him from so great euils, & from so many great dangers of euerlasting damnation, & in suffering with so great patience, such notable iniuries as he hath done against him, and pardoning with so great clemency such heinous sinnes: and that whereas he

he hath so longe time offended
God, so boldely, and so without
all shame, yet hath he lik a most
mercifull father, continually be-
stowed vpon him incomparable
benefites: and at that very time,
when he did displease and con-
temne him, by his wicked life,
did the same good Lord preserue
him, cherish, and maintaine him
with his creatures, inspired into
his soule holy cogitations, and
did offer for him vnto his eter-
nall father, the merits of his sa-
cred passion: And whereas hee
might most iustly, infinite times
haue throwne him into hell, as
he did diuers other sinners, yet
delt he not so with him, but ex-
pected, and preserued him from
the furie of the Diuelles, and
with his potent hand, deliuered
him from the bandes of his sins,
and

and the daunger of euerlasting
damnation. The knowledge of
these verities, doth a generall
confession worke, bringing to a
mans memory all the finnes of
his life past, and making him to
accuse himselfe for committing
them, and with this spiritual fel-
ling, doth hee encrease more &
more, in the feruent loue of so
pitifull a Lord and maister, who
with such incredible longanimi-
ty hath expected and endured
him, and with so greate loue &
sweetnes, hath cherished, made
much of, and drawne him vn-
to him selfe, and with such fa-
therlie pitie hath pardoned him,
and therefore doth hee praise
him, blesse him, giue him thanks,
and sing forth his mercies,
saying vvith the Prophet *Dauid*.

Psal. 93.

*If our Lorde had not helped me, my
soule*

soule had now beene in hell. Blessed be Psal. 123.

our Lorde who hath not suffered me
to perishe betwixte the teethe of mine
enemies the Duelles; beeing made
their pray: my soule through his pi-
etie and grace, hath beene deliuered
from the wicked snares of them, that
would haue carried me to euerlasting
damnation. Thou haste broken in pee- Psal. 115.
ces O Lorde, the bandes of my sinnes
and passions, and therefore will I al-
waies offer vnto thee, the sacrifice of
praise and thanks giuing.

To this may be added, that of
such sinnes as a man hath in for-
mer time confessed, and yet had
not then haply all that contri-
tion and sorow which was requi-
sit, being now when hee maketh
his generall confession, touched
more forcibly with Gods diuine
inspiration, & illuminated with
greater light frō heauen, he doth
more

more bewaile, conceaue greater
griefe in his soule, and doth fa-
tisfie God for them with more
sorrowe and contrition of hart:
And to newe griefe for his old
sinnes, he ioyneth also a newe
purpose of the amendment of
his life, and so the whole man is
renewed, and becommeth bet-
ter, and more zealous in the ser-
uice of God. These and other
such like reasons do declare, the
singular commodities, which re-
dounde to the soule by making
of a generall confession, and ex-
perience teacheth them to be so
sure & certaine, that those which
hath made it, doe say that they
would not for the whole world,
haue wanted that spirituall pro-
fit, which by meanes thereof
their soule hath receaued. But
necessary it is here to note, that
although

although the fruites of a general confession wel made, be so great and pretious, that yet one may exceede therein : as for example, when a man hath made a generall confession once or oftener, and it was well done, and that to a prudent and discreete ghostly father, and yet for al this he woulde once againe, make an other generall confession, not moued vpon any of those good reasons now spoken of, as for to humble him selfe the more, and to begin with a more resolute determination to amende his life, but only vpon scruples, because hee thinketh that he was not before well confessed, and that by an other generall confession he shall quiet his conscience: in this case, when the prudent ghostly father knoweth, that it is a scruple,

G

ple,

ple, that moueth him to desire it, conuenient it is, that he shoulde not doe it, because the way to ouercome a scruple, is not to yeelde vnto it, but to resist it, & to doe contrary to that which it woulde, and the dutie of a spirituall father in this case is, to determine what is a scruple, and what is a iust cause, for one to confesse that which hath beene confessed before, & to set down what is expedient for the penitent to doe. And the duty of the penitent or ghostly childe is, to beleue and obey his ghostly father, and that peace and quietnes of conscience, which he shall neuer obtaine by yeelding vnto the scruple, shall he finde by beleeuing and obeying his ghostly father, as before hath beene declared.

Tract. 5. p.
1. cap. 2.

Chap.

Chap. XIII.

*Of such defectes, as bee an impedimene
to many, which doe often communi-
cate, that they receaue not the plen-
tiffull fruite of the B. Sacrament.*

AMong such persons as fre-
quent the sacramentes, as
there bee some which by often
receauing of the Blessed Sacra-
ment, doe encrease, and won-
derfully, proceede in all vertues
so there be some other, which do
often communicate, and though
they finde not their conscience
guilty of any mortall sinne, yet
doe they not profit, nor goe for-
ward in vertue, as reason would,
nor feele in their soules, many of
those heauenly effectes, which
they haue experience of, that do

communicate with all that disposition which is requisit: wherefore it is a thing of great importance, to lay open the causes of this so great a spirituall damage, and the remedies for the same. The ordinary causes of this little profit, and spirituall harme in such kinde of persons bee two. The one is, to receaue the B. sacrament onely vpon custome, that is, not hauing before hand, any consideration or spirituall feeling of that, which they intende to doe, but onely mooued of a certaine dry custome, which they haue to communicate, as they haue in other busines which is, as though they shoulde say, I communicat because others doe it, and because I haue of longe time vsed it, and I will doe that which I see other vertuous persons

sons do practise: An other cause is, aduisedly to fall into many veniall sinnes and not to correct or amend them. Such veniall sins as for want of care and diligence, they fall into that feare God, & be diligent in his seruice, worke not this harme, but those onely which be committed deliberately by them that be lukewarme, and slacke in the seruice of God, as for example, longe distractions of vaine thoughtes, merrie lies, little detractions, and impatience, light laughing, superfluous care and curiositie in appa-
rell, in meate, in recreation, and spending of time, ouer much talking, presumption of themselves in their own hart, to praise themselves in wordes, to loue honor, & commendatiō of men, and curiosities of the senses. Into these

Tract. 6. p.
2. cap. 1. &
sequent.

and such other like veniall sins (whereof wee haue spoken before) whē a man aduisedly doth fall, and correcteth not himselfe by true pennance, and amendmēt of life, they work that harm nowe spoken of, and doe greatly hinder the fruite of the blessed Sacrament.

D Thom. 3
p. q. 80. art.
30. & in 4.
d. 9. q. 1. ar.
4. q. 2.
D Bona. in
fasciculario
cap. 8.

The reason hereof is, because as al holy men do teach, to come vnto the holy communion, and to receaue the great and plentiful cōmodity, which by meanes thereof God vseth to bestow vpon his seruants, requisite it is, to come with much deuotion, & that a man doe for his part what lieth in him to haue it. And to come to the blessed Sacrament with deuotion, is to bring a feruent desire and ready minde to please God, and to dedicat him selfe

selfe from his very hart to his di-
 uine seruice, and to come with
 an hunger to be spiritually refre-
 shed by this diuine banquet and
 foode of heauen. And because
 this deuotion is wrought in the
 soule by meditation of heauenly
 thinges, and by purity of consci-
 ence, as holy men affirme, & ex-
 perience doth teach, hereof it
 proceedeth that for a man to
 offer to communicate, not ha-
 uing prepared him selfe before
 hand by prayer and meditation,
 and to purge away veniall sins,
 which do distracte and make the
 soule some what colde, he doth
 not receaue all the fruite of the
 holy communion. This reason
 so sure and certaine, and so wor-
 thy of consideration, *Saint Bonau-
 uenture* doth note in these words.

When thou mindest to communicat, ex-

D Thom.
 22. q. 82.
 art. 3.

De prepa-
 rat. ad mis-
 sam. cap. 5.

anine first with what charity and ser-
uor of deuotion thou comcest, because
to communicate as is conuenient, wee
ought not onely to auoide mortall sinnes,
but also to shun veniall, which through
negligence, idlenesse, distraction, or an
euill custome be multiplied: for although
they doe not kill the soule, because they
take not away the life of grace, yet doe
they make a man more colde, more vn-
deuoute, vnwilling to doe good, & make
him ill prepared and disposed, to receaue
the holy communion: wherefore hee that
mindeth to communicat, let him first hol-
pen with Gods grace, and stirred vp to
deuotion by good meditations and kin-
dled with the flame of charity, banish
from him selfe the dust and chaffe of ve-
niall sinnes: and therefore haue care O
christian, that thou comcest not to com-
municat without consideration, nor much
colde in deuotion, for then thou comcest
not with that disposition, which thou
shouldest

shouldest haue. All these bee the wordes of *S. Bonauenture*: in which he doth set down, what the causes be, that hinder such as frequent the B. Sacrament, from receauing that great profit and good, which by meanes thereof they both might & ought. And although it be a common & true opinion, that for such causes and sins as these, which be not mortall, that such as communicat do not lose all the fruit of the B. Sacrament, but that they receaue encrease of grace, yet certaine also it is, that they doe lose that plentiful and abundant fruit of diuers graces & vertues which are ordinarily bestowed vpon such as come better prepared, & other wonderfull effects which vsually it worketh in their soules that are more pure and deuout.

Chap. XIII.

*Wherem is declared more at large, howe
for the receauing of more abundant
fruit of the holy Communion, conue-
nient it is, to purifie the soule from ve-
niall finnes.*

OVt of the premisses, Gods
seruants that frequent the
holy Communion may gather,
what meanes they haue to vse,
for the amending of these de-
fectes and the remouing of these
impediments: whereof one is,
much to enforce themselues, to
auido not onely mortal finnes,
but also to diminish and lessen
what they can those that bee ve-
niall, vsing for that ende mortifi-
cation, whereof before we haue
at large entreated, for that is the
meanes

meanes by which the soule is cured of the disease of her passions, and is purified from veniall sins, which out of them doe spring. And with this purity, a christian man may securely goe vnto that holy table, as *S. Chrysostome* doth exhorte him, saying: Come to receaue God with all purity, and giue thy hart with great confidence: by this most holy body, which heere I receaue, I doe not account my selfe any more to be dust *Homil. 24.* and ashes, no more to be a captiue but free *in 1. epist.* because I hope to obtaine heauen, and *ad Corint.* those goodes which be there, as immortall and euerlasting life, a place amongst the Angels, and the glorious company of Christ. Thus saith *S. Chrysostome*. And the glorious Pope *S. Gregory* doth note and ponder this point more in particular, & that most excellently: who admonishing all faithfull christians, to purifie them.

themselves from sinne, for the receauing of the blessed Sacrament, saith, that they ought not onely to cleere themselves from mortall sinnes, which doe wholly hinder the fruite of this most diuine sacrament, but also from veniall, which bee a let to that great spirituall cōmodity which would come by meanes thereof. These be his wordes, worthy of

In exposit. *Those that come*
 super i. reg. *to receaue the consecrated hoste, which*
 li. i. cap. 1. *griue true health, and doe harbour*
sinnes in their soule, which they haue
committed, doe not receaue the fruite of
health, and therefore albeit they receaue
with their mouth, the true sacrament, yet
doe they not receaue with their soule, the
vertue and fulnesse thereof, because that
is receaued onely of them, that come fa-
sting from sinnes, and be adorned with
vertues. And because the iust also, and
 the

the elect seruants of God, cannot leade this life without falling into some sins, therefore the remedy which they haue, is, that they enforce and sturre vp them selues, daily to purge their soule by penance, from those daily sins, into which they fall through humane infirmity, for if they haue not this care daily to purifie them selues from their sins, although they be very small, by litle and litle, the soule is filled full of sinnes, which do deprine them of the fruit of the inwarde and spirituall fulnes: and therefore to auoide this harme S. Paule doth admonish a christian man that hee shoulde prooue him selfe before he doth communicate, that is to say, that hee shoulde purge and discharge himselfe from sin, that being prooued and purified, he may come to the table of our Lord: wherfore seeing we sinne daily, daily also let vs bewaile our sinnes, and doe penance for them, and the more carefully we doe
praisie

purifie our selues from these daily sinnes,
with the sorowe of penance, so much the
more in that spirituall banquet, shal we
receaue the abundant fruite of heauen-
ly grace. All this is out of S. Gre-
gory, in which, diuinely he put-
teth a difference, betwixte that
harne which mortall sinne doth
worke, which is to hinder the
whole fruite of the blessed Sa-
crament, & to make a man wor-
thy of condemnation: and the
harne which cometh by veniall
sinnes, if they be not washed a-
way by pennance, for they doe
much let the wonderfull com-
modity and effectes of the holy
communion. And very seri-
ously doth he admonish vertu-
ous and iust men, to purge them
selues daily from such sinnes, es-
peciallye when they meane to
communicate, because the more
cleere

cleere they be from thē, so much the more shall they receaue the plentiful fruite of heauenly gifts and graces, and especially shall they feele in their soule that diuine fulnesse and inward sweetness which is bestowed vpon them that haue the true hunger of God.

Chap. XV.

How to receaue much fruite of the blessed Sacrament, necessary it is, for a man to prepare himselfe with recollection, and meditation: and what manner of meditations or considerations are good to bee vsed for that purpose.

THE second thinge, which the seruants of God haue to do, is to recollect them selues before

before they communicate, to the ende they may pray and meditate diuine thinges, conformable to those documents which we prescribed in the treatise of prayer: and although a man may out of any matter, which he meditateth, drawe deuotion meete for the holy communion: yet the best and most fit considerations to furnish him selfe withall for this purpose, bee these. Let him meditate vpon the institution of this most holy sacrament in the last supper: how our Lord rose from the table, tooke of his garment, and putting a linnen cloth about him, did vpon his knees wash his Disciples feete, and afterward when they were fet, how he tooke bread & wine into his hands, & by his omnipotent power did consecrate & change

change them into his body and bloud, which were vnited to his soule and diuinity, and how whē he had first communicated himself, as many holy men do write, hee did streight waies with his owne hands distribute his owne body and bloud to his Apostles, and withall gaue them authority also to consecrate his body and to giue it to all faithfull people. Heere let a christian man meditate attentiuely, that infinit magnificence of the son of God, that liberality neuer before heard of, and that vnspeakable charity, by which he voutsafed to giue him selfe, to be eaten in such a wonderfull sorte, thereby to binde vs vnto him by a most straight band of loue, & by these meanes to heale our infirmities, and to make vs after his likenesse, holy,
pure,

pure, diuine, and heauenlye.
From this consideration, let him
labour to procure a greate hun-
ger and very feruent desire to
eate this breade of life, and to
drawe from it a readye vwill to
please in all thinges the author
of life, who with so greate loue,
doth giue himself to vs for meat:
Let him likewise consider and
ponder, what great purity is re-
quired, to come to receaue this
diuine foode, seing the Apostles
that were in the state of grace, &
cleere from mortall sinnes, yet
our Sauour preparing the with
more purity for the receauing of
the holy communion, did wash
their feete, which was as *S. Ber-*
nard saith, to purifie them by a
mystery from their venial sinnes:
For the affections of the soule
which doe quickly cleaue vnto
earthly

Serm. de
cena dom.

earthly thinges, be the feete of our soul, & these we must wash, and make cleane to enter into heauen, and to come vnto the holy communion: and this mystery as that blessed mā saith, did our Sauour represent by that holy kind of washing. Out of this let a man likewise enforce him selfe, to be sory for all his sinnes, both mortall and veniall, and to purpose the amendment of the all: and beholding how vile, and vnworthy he hath made himself through his sinnes, and that so great purity is required, to receaue so infinite maiestye, in so much that if he should prepare him selfe continuallye, for the space of a thousand yeeres, to receaue him, by deuoute prayers, holy workes, and with the merits of all Saintes, yet all would be
very

Ambros.
de sacram.
lib.6.cap.1.

Concil.
Trident.
sess. 13. c.1.

very little & nothing, to receaue him as he deserueth: let him endeavour also out of this to conceaue feare and reuerence: for as from loue, desire groweth and a ready will, so from holy feare springeth reuerence, with which he ought to come to the holy communion. An other consideration wherewith Gods seruant may prepare himselfe to come vnto the sacred communiō with deuotion is this: Let him consider the dignity, and high maiesty of that Lord, whome he is to receaue: let him thinke, howe in that instant, in which the words of consecration be spoken, the substance of bread, which remained vnder the accidentes of the hoast, giueth ouer to be breade, by the conuersion of the same, into the body of Christ, & so the creature

creature giuing place to the creator, in that place where before was the substance of the breade, succeedeth the body of Christ, which was framed by the holye Ghost, in the wombe of the most immaculat Virgin: and because the body of Christ liueth not without bloud, there also is present the most pretious bloude of Christ, in the veines of his most holy body, and for as much also as the body of Christ liueth not without the soule, there is likewise his most glorious soule, in which are contained the vnspeakable treasures of the power and glory of God: and for as much as the body and soule of Christ, are vnited with the person of God: Christ is God and man, & he that is there contained, is true God, of infinit maiesty & power.

After

After this let him prepare himselfe to consider with attention: Now I am to receaue God: and that hee may the better vnderstande what a Lord he is, whom he is to receaue, let him by meditation, place himselfe at the gate of heauen, there let him consider the glory, and beauty of that supream maiesty; and behoulde, howe by his infinite bounty, he doth enflame vwith wonderfull loue all the citizens of heauen, and with the sight of his eternall beauty, doth make them all blessed, and infinitlie delight them. Let him viewe, with what reuerēce, al the saints and Angels, euen to the highest Seraphins, doe stande in his presence, how they doe adore him, howe they doe praise him, howe they doe glorifie him, how they
doe

doe loue him : and after he hath spent some time in the admiratiō of so infinite greatnes, & glory, let him turne vnto him selfe, and thinke thus in his owne soule. This very God, whose maiestie doth terrifie me, am I to receaue into my mouth & body, this infinit good which doth make ioyfull the city of God, this selfe same am I to enclose in mine heart, and this supream creator of all thinges, before whose maiesty, the Seraphins and all the glorious company of heauen, be prostrate with great reuerence, him am I to beholde, & to touch vnder those accidents or outward formes, and to receaue in to my body, for the foode of my soule. And this so great a Lord doth come vnto me, ouercome with loue, and drawne by loue, and

and he commeth to enamor mee of him selfe, and by loue to turne me into himselfe, hee commeth to bestow vpon me, the treasures of his grace and glorye, and to translate me from earth to heauen. Out of this consideration will our soule gather great loue, and reuerence to come vnto the holy communion: for how can it choose, but bee burnt vp in loue, at the consideration of so infinite goodnesse and bountie, who hath done so many thinges for his loue, and who so desireth his loue: how can it be, that being a sinner he should not reuerence, with an holy kinde of feare, that infinite maiestye before whome with the eies of his soule, he beholdeth all the princes of heauen to stand trembling for reuerence.

Other

Other considerations, more proper and more vsuall, vvith which the soule hath to prepare it selfe, to receaue this most diuine sacrament, be the misteries of our Sauours passion: for one of the principall reasons of the institutiō of this sacrament was, to the ende we shoulde alwaies haue present, and liuely in our memory, and affection, the passion of Christ, and all that which he did and suffered for vs, and this is represented vnto vs, in the mystery of the Masse and Communion, and therefore a verie proper and fit preparation it is before communion, to discourse by meditation, vpon some of the principall misteries of his passion, and to entertaine our selues for some time with attention, in some one of them. And

H from

D Bonau.
de preparaz.
ad missam.
cap. 6. & in
fasciculario
cap. 8.

from hence shall we also drawe
 as afterwardes shall be handled,
 the holy acts of contrition, feare,
 thankes giuing, loue, and resign-
 nation of our selues: in which
 thinges consisteth that deuotion
 which is necessary for the recea-
 uing of the holy communion: &
 very great reason there is, that
 wee shoulde vndertake this so
 small a labor, as attentiuely to
 consider, what our good Lorde
 suffered for our sake, seeing him
 selfe vouchsafed to suffer for
 our loue: and this meditation
 is so effectuell & profitable, that
 by it, we doe dispose our selues,
 to receaue the wonderful effects
 of this most heauēly sacrament.
 This admonition doth S. Ciri-
 ll giue vs verve diuinelye in these

In Ioh. li. wordes. *I beseech thee, that together*
 4. cap. 17. *with thy holy life, thou dost prepare thy*
selfe

selfe to communicate with godly considerations and beleeue me, that this blessing of God (for so hee calleth the holy sacrament) will deliuer thee, not onely from death but also from all the infirmities of thy soul, because by meanes of this sacrament, Christ dwelleth in our soules, and by his vertue doth he mitigate and pacifie our passions, and quiet the perturbations of our heart, encrease and fortifie pietie and all vertue in vs, and doth deliuer vs from all sinne. Thus writeth S. Crill. Wherefore let Gods seruant, come to the holy communion, and let him come with a pure intention, and holy purpose, that is, to vnite himselfe vnto Christ by perfect loue as to the spouse of his soule, to heale his passions, to purge himselfe from sinnes, to satisfie for the paines thereof, to giue thanks for benefittes receaued, to

H 2 finde

finde ease and comfort in tribulation, to ouercome some temptation, and finally to obtaine some particular grace. Let him come with consideration, with reuerence, with an hunger and desire, springing from loue, & hee shall obtaine whatsoeuer he desireth, because hee is that good sheepeheard, which saith & promiseth, *Come vnto me all ye that labor and are burdened, and I will giue you repose and comfort.*

Math. 11.

Chap. XVI.

Of that outwarde reuerence, humi'ity, and modestie, with which we ought to come vnto the holy communion.

ALthough the principall deuotion, requisite for the holy communion, consisteth in the hart,

hart, yet because that which is
externall proceedeth from the
inward soule, & God also requi-
reth that, I haue thought good
to set down such defects, as here-
in some time doe fall out, and
to prescribe remedies for the
same. Some persons which are
carefull to serue God, and often
goe to confession; comming to
the Altar to communicat be in
their gallant, and braue apparel,
their face drowned in their ruffs,
& with gloues vpon their hands;
and to maintaine their authori-
ty, desirous they are to commu-
nicate alone, and to haue a di-
stinct place separat from the rest.
All this is contrary to that reue-
rence which is due to this moste
holy sacrament, and to that hu-
mility with which necessary it is,
that they shoulde come to that

H₃ diuine

diuine table. Reuerēce therefore requireth that they come with plaine and simple apparell, with a comely face & modest handes: And if *Saint Paule* in prayer only, requireth this reuerence and outwarde modestie, how much more then conuenient is it that we shoulde haue the same, when wee come to the holy communion. Humility also requireth, that a man shoulde acknowledge him selfe vnnvorthye to approache vnto this holy table, and to thinke of him selfe, that any other person of those which doe communicat, deserueth at that time the better place, and also to be ashamed, & confounded, that they wil so much as admit him to the lowest roome in that heavenly banquet. If in the feaste of a mortall man, or to
eate

1 Tim. 2.

eate vpon earthly meate, our Sauior requireth that we should Luc. 14. come with this humilitie: how much more necessary is it, that this shoulde be obserued, when wee come to this holy banquet, where he that inuiteth vs is God, and the meate which is receaued is God him selfe.

Some likewise whē they cōmunicat hold downe their heades too lowe, or do couer it, & some do not opē their mouth in such decent sort as is necessary for the receauing of the sacred host, and by these disorders they be sometime the cause that the priest doeth light with the B. sacramēt vpon their cloake, or their lips, or some other part of their face & that somtimes by this meanes it breaketh & some smal peece falleth off: wherein they ought to

consider how great an inconuenience this is, seing in the least peece of all, the glorious body of Christ is as entire, and vvith as much maiesty, as it is in the whol host, and as it is in heaven it selfe. Wherefore to auoide these inconueniences, & to haue that modestie which is necessary, the duty of him that meaneth to communicate, is, to haue his face vncovered, straight, and quiet, & to vse silence when the Priestle commeth vnto him, because it is no time then to pray vocally, & therefore let him meditate vpon some good thinge inwardlye in his soule, and when hee is to receaue, let him open his mouthe moderately, and put forth the his tongue towardes his lippes, and vpo that receaue the sacred host, and when he hath taken it, let
him

him not breake it, nor presse it with his teeth, but suffer it a litle to be moistened, and so to passe downe sweetly, and with reuerence: if there be any good externall worke, conuenient to be well and decently donne: howe much more ought this, being so diuine, so important, & so much to the glory of God? whereunto that saying of S. Paul doth especially agree. *Doe all thinges with honesty, comlineffe and good order.* 1 Cor. 14.

Chap. XVII.

Of that quiet and repose, with which we ought to come vnto the blessed sacrament: and what thanks are to be giuen vnto God after the receauing thereof.

AN other notable defect, into which many persons that
H 5 frequent

frequent the sacraments do fall, is, that they come to communicate with much hast & disquiet, so that they are scarce entred into the church, or come from the seete of their ghostly father, but straight way without any more stay, they goe to communicate: And that which is worse, some so soone as they haue receaued, without giuing any more quiet or repose to that heavenly foode and without bestowinge anye time in giuing of thanks to that diuine guest, whome they haue entertained, straight waies goe out of the church, fall a talking with others, or else betake themselves to some other such busines. Al these disorders, do much hinder the fruit of this most holy sacrament: and therefore very necessary it is, to prescribe some
remedy

remedy for the cure of the same: wherefore omitting to speake of some particular case of necessity, in which a man cannot expect, before he doth communicat, nor stay after hee hath donne: that which vsuallie herein is to bee obserued is, that when hee goeth to the holy communion, that he doe it with quiet and repose of minde, forgetting all earthly businesse and cares, & committing them to the prouidence of God, to bestowe his vvhole heart in thinkinge vpon that infinite goodnesse, which hee is to receaue, crauinge of him that hee vvoulde vouchsafe to adorne his soule with that humilitie, that puritie and loue vvwhich is requisite. And let him stirre vp him selfe to doe so, vvith this consideration:

O

O Lorde, if a potent and riche king were to lie in the house of a poore widdowe, neuer woulde he expect that she shoulde furnish that roome in which he were to lodge, but he woulde sende his seruantes before hande, to provide all thinges in good order. What king is more potent & rich, then thou O Lord, who art king of kinges, and Lord of Lordes? and what creature is more pore or miserable, then my soule? Wherefore seeing thou vouchsafest to come, and to repose in it, send thy Angelles before hand, to adorne it, to purify it, to illuminate and perfect it, in such sort, as the superior Angelles doe purifie and illuminate the inferior. Sende thy diuine presents, thy perfecte gifts, thy heauenly treasures, that my soul
with

with such celestial furniture may be adorned, and set in that good order, as is conuenient for the lodging of so mightie and heauenly a guest. And because O Lord, necessary it is, that my soule shoulde also consent and do what lieth in her power, send forth I beseech thee, such forcible fauours, and effectual helps, that may make it wholly, sweetly, and cheerefully, to obey thy diuine will. And when he hath craued this of our Sauior Christ, let him then turne him selfe to the blessed Virgin, and to such Saints as his deuotion especially affecteth, & craue of them with humilitee that they woulde obtaine for him the effecte of his petition.

After communion, let him entertaine himself in the church
the

the space of a litle quarter of an hower whē opportunity serueth not to doe more, and that time let him bestowe in giuinge of thankes to our Lorde, for this most high and singular benefit, and in crauinge at his handes newe fauours and grace, that he may serue him better for the time to come. If one had his neere kinsman or friende, which came out of the Indies, vvith great store of riches, & were desirous to lodge in his house, and that vpō great curtesy & friendship which he beareth him, and with a minde to bestowve vpon him part of his wealth, certaine it is, that when he sawe him enter in at one dore, that he would not goe out at the other: but would keepe him continuall company, and be merry vvith him,
giuing

giuing him such entertainment for his welcome, and willingly giue him eare whilest hee did discourse of his trauailes and aduentures, and when he came to receaue those riche gistes, which hee bestowed vpon him, hartelie vvoulde he yee'de him thanks, and seeing him of a franke and liberall minde, and desirous to giue yet more, no question but he would demand all that which were necessary for himselfe, and his family. In this maner ought we to behaue our selues towardes our Saviour Christ, after we haue communicated: for he commeth vnto vs from the Indies of heauen, full of celestially riches, which be of diuine and infinite value, and hee commeth, mooued of sincere loue to lodge in our soule,

to enrich it: and beginneth to bestowe his gifts and treasures vpon vs, & hath a desire to giue much more: let vs not then by and by forget him, and straight waies busie our mindes in other things far different: for what were this else, but for our Lord to enter in at one dore, and for vs to goe out at an other, which were contrary to all curtesie, & opposite to all good manners: but let vs keepe him company, and be glad of his glory, and all that seruice which the Saints in heauen, and the iust vpon earth doe vnto him. Let vs giue him thanks from the bottome of our heart, for al those benefits which he hath bestowed vpon vs, especially for this, that he hath voutsafed to come, and remaine in our soule, by such a mistery and
wonderfull

wonderfull meanes. And for this purpose let vs consider who he is that cometh, which is God with all his infinite perfection: & to whome he commeth, & that is to a sinfull man, who often times hath offended him: & what moueth him to come, which is sincere loue, and desire of his good: and wherefore hee commeth, which is to bestowe vpon him his merits, and the fruite of his sacred passion, and death, & the moste pretious giftes of his grace, purchased with the incōparable trauailes and sorowes of thirty and three yeeres. After that Gods seruant hath wel meditated vpon this, let him offer vnto him for a thanks giuing al the merits of his most holy passion, and all the vertues which doe shine in that, and relying vpon

vpon these merits and ioyning them in company with those vertues, let him offer vnto him, good purposes of the amendment of his life, and resolute desires to make it much better: and let him craue pardon of those sinnes and faultes into which he hath fallen, in not communicating with all that puritie and deuotion which was requisite. After all this, let him lay before him all his necessities, infirmities, ignorances, falles, and al the rest of his miseries, and let him craue for him selfe newe gifts, graces, vertues, and particular fauours, and withall let him aske the same for all Gouvernors spirituall and temporall. Let him pray also for succor and help for all the necessities of the catholicke church both generall and parti-

particular : for the encrease of true faith, religion, and vertue, for the conuersion of infidelles and heritickes, and for the amendment of all such as professe the true faith of Iesus Christ: and the selfe samething let him also request for all such particular persons as hee is bounde vnto, or hath any speciall deuotion.

And here Gods seruant hath to vnderstande that of all the times either of the day or night there is not anie one better to meditate, and praie, and to aske graces at Gods handes then this, in which after he hath communicated hee hath IESVS Christ present not onely as concerninge the presence of his diuinitie, accordinge to vvhich hee is in euerie place, but also
as

Luc. 9.

Math. 9.

Math. 9.

Mar. 4.

Math. 21.

as touching the presence of his most sacred humanity, which really continueth so long in his body, as the sacramentall formes doe there remaine. Whilest our sauiour was in this world in mortall flesh, in all places where hee came, hee bestowed particular benefits vpon all such as vvith faith did touch him, or commēd themselves vnto his diuine maiestie. He went into the house of *Zachew*, & of an vsurer made him a iust man, and the sonne of *Abraham*. Hee entred into the house of *Matthew* the publican, & made him holy and an Apostle: Trauailing vpon the way, a woman that had an issue of bloude, did touch him, and forthvvith was she cured: Being by the sea of Galile, all that had any infirmities did touch him, and were made

made sounde. Being in the temple, the blind and the lame came vnto him, and he restored sight to the first, and legges to the last. Being in the field vpon a mountaine, there came vnto him those which were possessed of vicked spirits, and they were deliuered: there repaired vnto him all that had any infirmities, struiuing to touch him, and vertue came frō him, & he cured all. That which he did then visiblie, being in the world, the selfe same thing doth he now inuisiblie & spiritually being present in the sacrament, so that such soules, as doe entertaine him with a liuely faith, and deuotion, or hauing him in their bodye, come vnto him, and with feruent prayers and desires touch him, those doth hee deliuer from all their euils & doth bestowe

bestowe vpon them wonderfull benefits, and giue vnto the most pretious gifts, comforts, & very speciall fauours.

Hereof and from the experience of this truth, doth it come that many hauing communicated, are so willing and desirous to recollecte them selues, and to think vpon our Lord, whome they haue receaued, to giue him thanks for this benefite, and to craue newe graces at his handes, to loue him more, and better to serue him, that forgetting all worldlie things, and as it were alienated from them selues, and rapt in God, they woulde not spende their time in any other thing then in this kind of exercise. All other businesse for that time, doe grieue and afflict them, and thus alone doth delight

delight and giue them comfort.
And therfore when either there
owne or the necessities of others,
or such things as they are bound
to do, by reason of there estate or
calling, do permit them, they
do cōtinue long time with great
pleasure and content in this kind
of thanks giuing. And for as
much as holy desires, and effe-
ctuall purposes, be tried by the
doing of good workes: to this
thanks giuing it appertaineth
when abilitie doth serue, that
a man after hee hath receaued
the blessed sacrament and with
his hearte yeelded thanks as
hath nowe beene saide, shoulde
shewe him selfe also indeede
thankfull for so greate a bene-
fite, and doe that day as hee
can, and is able, some worke
of charitye, and mercie, for
the

the commodity of his neighbors: as to giue somewhat in almes, to visit some body that is sicke, to comfort some that is in misery, to teach some that is ignorant, or to doe some other spirituall or corporall worke of mercy. For great reason there is, that vpon that day in which the king of glorie hath giuen him so great a pledg of his loue, and hath shewed him such vnspekable mercy, that he should make his loue likewise manifest in the works of charity towards his neighbour, vsing mercy & compassion towards him, for this is the prooffe that God requireth of vs for a testimony of our loue accordinge to that of *Saint Iohn*. *This precept wee haue receaued from God, that he which loueth God, should for his sake loue his neighbour and brother.*

Iohn. 4.

Chap.

Chap. XVIII.

How to abstaine from the sacrament of the Altar without iust cause, is an impediment to spirituall profit, and how that neither for negligence, or lacke of sensible deuotion, a man shoulde giue over the holie communion.

AMongest such persons as haue begone to serue god, and for that ende doe help them selues, with the holy and laudable custome of often repairing to the B. Sacrament: many there bee, which abstaine from their ordinary custome of communicating, which they did vse once or twise a week, or euery fiftene daies, according to the counsell of their ghostly father: Such as

I

doe

doe so, by order from him, who
for iust respectes doth thinke it
so conuenient, certainelye they
doe very well, to obey and fol-
lowe that which he prescribeth,
and nothinge shall they lose
thereby, because that which se-
meth one waye to bee denied
them, if with humilitie they be
obedient, GOD will recom-
pence it an other, bestowe-
ing vpon them newe fauoures
and mercies, and giuing them
such a disposition, by reason
whereof, at one communion
donne vpon obedience to their
ghostly father, they shal receaue
more grace and comfort then at
many, taken vpon their owne
will, as afterwarde shall be han-
dled. But speaking of such per-
sons, as (not by order from their
ghostlye father, nor by his will,
and

and direction) do giue ouer that custome of communicating, which they had, and their confessor did wel like of, I say that those which doe so only vpon carelesnes and negligence, as not to giue ouer their other worldlye businesse, or not to take the paine to prepare themselves, or not to binde themselves to that care & watchfulnes in leading of a good and vertuous life, a that holye custome requireth, plaine it is, and apparāt to all such as haue reason, that they are worthy of blame, and to be condemned of a fault, seeing they doe without any iust cause giue ouer so good a custōe: so glorious to God, & so important & profitable for their owne saluation, as before was declared in the beginning of this treatise.

Other there bee, which abstaine from the B. Sacrament vpon other causes more apparant, in which the fault or error, that they commit, & the harme they incurre, is not so easilie perceaued. One of these is, because hauing at other times beene visited of God, when they did communicat, he preparing them for it, with a spirituall hunger & liuely desire of the communion, and helping them with spirituall light to meditate the misteries of this diuine sacrament, and to receaue it with feruour of spirit, with sweetnesse of loue, and deuotion: and giuing them when they did communicate, heauenly motions, celestiall comforts, wonderfull peace, and tranquillity of conscience, swete meditations, great alacrity, and vigor

of

of minde, for all good workes:
and seeing themselves nowe de-
prived of all these good things;
and that they haue no hunger,
nor desire to communicate, but
faintnesse and dulnesse of soule:
that they haue no light to con-
template this or anye other mi-
stery, but a darknesse and con-
fusion in their vnderstanding:
that they haue not any feruor or
deuotion, to the B. Sacrament,
but a drie and colde disposition:
and that also when they do com-
municate they feele not in their
soule any spirituall taste or com-
fort, and that after they haue re-
ceaued the Sacrament they find
not any spirit or alacrity to good
workes, but a loathsomnesse to
pray, and a griefe and heauinesse
to all kinde of vertue. When
therefore these persons find this

greate mutation in themselves, they verily thinke that they bee not well prepared to communicate, and that Gods pleasure is that they shoulde not doe it, and for as much as great deuotion is required to come to the holy communion, which they vvant, therefore they suppose that they oughte not by anye meanes to doe it, and although their ghostly father doth aduise them to communicate, yet can they not bee perswaded to followe his counsell, or that it is conuenient for them so to doe.

Such persons as these ought to consider vvhat in this case they haue to doe, and that is, that this mutation vvhich they feelee in them selues, is a prooffe and triall of God, and that his pleasure is, that as when he sene
them

them the sweetenesse of his benediction, they were animated to communicate, and to doe other good workes, by reason of those motions and sensible effectes of his diuine presence, which they found in their soule: so in like maner, that they shold now be moued to goe vnto the holy communion, & to do other good works by the only directiō and perswasion of faith, not void of charity, but void of the feeling & experimental motiō therof, & be encouraged to worke and labor in the seruice of god, moued onely of an effectuall good will, which is the principal part of charity, without any other sweete visitatiōs & cōforts, which according to Gods pleasure proceede from charity, and doe make the works thereof easie & pleasant.

And if in this manner they doe communicat, & do good works and perseuere in all their vertuous exercises, moued by faith, and vpon a good mind, then do they keepe that fidelitie and loyalty which they owe vnto God, seruing him not only in the time of prosperity, but also in the time of aduersitie and tribulation: & not only in the time of sweetnes and comfort, but also in the time of grieve and desolation. And let them knowe, that by such a communion, and such seruices done in the time of aduersity & discomforts, they doe content, please, and glorifie God, & merit for themselues grace & glory no lesse, nay more, then in the time of prosperity and spirituall comfort, because perseuering in this manner, they ouercome, de-
nie

nie, and mortifie them selues the more, for the loue of God." And such persons are to knowe, that the want of deuotion, which (as before hath beene said) is an impediment for the receauing of the sacred communion, is that which is voluntary & commeth of carelesnes and negligence, & because a man will not doe that which lieth in him to come with deuotion: but when the lacke thereof is not volũtary, because a man with the helpe of Gods grace, doth vse all those meanes which for his part are necessary, as in purging his conscience by confession and contrition, from all his sinnes both great & small, and preparing himselfe to communicate with prayer and meditation, then the want of deuotion doth not hinder the abundãt

In this treatise cha. 13

I; fruite

fruite of the holy communion: for although sensible deuotion hee hath not, yet hath hee that which is the best and most principall, to witte that which consisteth in purity and good wil, and a true desire to please God, and to doe his holy will.

Such persons ought likewise to consider, that as this mutation which they feele in their soul, is a triall of God, and that if they perseuere in frequentinge the holy sacrament, and exercise of good works, that they do performe that fidelitie which they owe vnto God: so oughte they also to perswad them selues that if for this cause they shoulde abstaine from the holy communion, and become more slow in doing of good works, that it is the temptation of the ghostly enemy, to
make

make them lose the fruite of the blessed Sacrament and the merit of good vvorkes, and so to haue an entrie into their soules by his temptations and deceits.

And as that braue captaine *Holofernes* did, who to take the city

Judith. 7.

of Bethulia that was so stronge and vvell manned, cut in two the conduits, by vvhich the vvater passed from the fountaine into the city: and by this meanes was he ready to haue taken it, had not God miraculously deliuered them: euen so dealeth the prince of darknesse, who seing that frō Christ who is the fountaine of all graces, our succour and helpe doth come, to defende vs from his assaultes, by meanes of the Sacraments, desirous hee is to breake and cutte in tvvo these heauenlie conduits

conduits and diuine pipes, casting impediments before vs, that we may not frequent the. *Palla-*

In historia
Lausaica in
vita S. Ma-
carij.

dus reporteth how a certaine ver-
ry vertuous woman which did
frequente the sacramentes was
by a wicked man tempted, to
committe sinne, which she vt-
terly detested: whereupon the
gracelesse wretch delt with a
coniurer, who by the arte of the
Diuell laboured to induce the
woman to yeeld her consent, but
still she resisted valiantly, & ne-
uer woulde be perswaded to co-
sent vnto anye such damnable
suggestion. The Diuell seeing
that he could not hurt her soule,
laboured to change her outward
forme and shape, to the eyes of
men: and so he transformed her,
that such as beheld her, toke her
not for a woman, but verelye
thoughte

thoughte her to bee a mare. Whereupon in the company of her husbände, she went for help vnto *S. Macharius*, who casting holy water vpon her, delivered her from that illusion: and hee told her, that the reason why the Diuel had such power ouer her, was, because she was negligent in repairing to the sacraments as hauing not beene at the holye communion of fīue weekes before, and the holy man gaue her counsell neuer after to be careless therein, speaking thus to her in great zeale. *Neuer* (quoth he) *abstaine from the communion of the most pure sacraments of Christ, because for this negligence this euill hath befallen you, for it is fīue weekes since you were at them.*

This is that which the Diuell pretendeth, when hee perswadeth

deth a man to abstaine from the holy communion, to deprive his soule of the gard and defence of the sacraments: that findinge it weake and carelesse, hee may by his tentations and deceits overcome it: and therefore Gods servant ought to resist the tentatiō, and not for this cause to refraine from the holy communion. The veritye of this doctrine our Saviour Christ taught blessed *Saint Katherine* of Bononia who hauing for some yeeres endured most pitifull tentations of drines of spirit, of being forsaken, of distrust & tentations against the faith of this most holy sacramēt, yet she resisted valiantly, & perseuering with great constancy in frequenting of the sacramēts, & in all other exercises of praier, & good works, our Saviour Christ vout-safed

In lib. ab
ipsa script.

safed at length againe to visit his
seruant, & amongst other things
he tolde her, how that when any
person did communicate, with a
good cōsciēce, although it were
without feelinge of deuotion,
yet did he for al that receaue the
grace of the sacrament, and al-
though he were tempted in faith
or troubled with any other tēta-
tion, yet if he gaue no cōsent, he
did not for al that leaue of, to re-
ceae the plentifull fruite of the
sacramēt: And that such a man,
did not only gaine more by figh-
ting against such tentations, but
also by cōmunicating did merit
much more then if he should re-
ceae the sacrament with much
sweetnes, and sensible deuotion,
which is to be vnderstood when
the want thereof procedeth not
frō the fault & negligēce of the
person

person him selfe, but by the providence of God, who doth by such meanes try and prooue his seruant, as nowe hath beene declared.

Chap. XIX.

How for scruples and vaine feares, wee ought not to abstaine from the holy communion.

O Ther persons there bee, which although they haue not founde any such mutation in their hartes, yet being of a good conscience, they abstaine from the B. Sacrament, contrary to the minde and counsell of their ghostlye father, mooued vpon scruples and vaine feares, & because they think not themselues worthy to repaire so often to receaue

ceauethe food of Angels, & that it shoulde be in them more reuerence to abstaine from the communion. And when this temptation falleth to Priests, the seruantes of God, it is a thinge of greater harme, because it doeth not onely depriue them of the profit of the sacrament, but also the whole church of the fruite of the sacrifice, seing certaine it is as *S. Bonauenture* and other holye men doe teach, that so often as a Priest may lawfully celebrate, & yet doth not, that he doth vwhat in him is, depriue the moste holy Trinity of glory, and praise, the Angelles of ioy, sinners of pardon, the iust of grace and succor, the soules in purgatory of ease & comfort, & the whole church of a singular benefit. The remedy against this tentation is, for a
man

Lib. de pre-
parat. ad
missam. ca.
5.

man to beleue his ghostly father and to relie vpon him, and to do against his scruples as else where hath beene said. And heere we haue to note, that to come worthily & with due reuerence vnto this most holy and worthy sacramente, may be vnderstoode two manner of waies: one is conformable to the dignity & puritie of that Lorde whome we receaue, and that vvhich his infinite maiestie deserueth: and in this māner none commeth worthilie, and with due reuerence, no though one should bestowe time in preparing him selfe to cōmunicat so long as the world shall endure, no nor though hee alone shoulde haue all the puritie and holynesse of all the iust men vpon earthe, and all the Saintes in heauen. An other

ther manner to come worthily;
and with due reuerence, is in
respekte of that which God of
necessitie doth require at our
handes, and by bande of pre-
cepte: and in this sorte, all
those that come so disposed, as
in the premisses hath bin han-
dled, doe come worthely, and
vvith due reuerence: because
God of his infinite pietie con-
descending to our infirmitye,
vvoulde not binde vs to anye
more. And seing to iudge whe-
ther in this sence the penitent
hath due disposition or no, per-
taineth to the ghostlye father,
who is wise & of a good consci-
ence, a man may securely follow
that which he shall aduise him.
And that Gods will is, that a mā
should ouercome such scruples
and feares, by the meanes of
good

Petrus de
Aliaco in
eius vita.
Surius in
Maio.

good counsell, God hath by many testimonies declared. *Saint Peter Celestinus*, who from the state of a pore Monke, was for his great holines of life, chose to be Pope, moued vpon feare that he was a moste vnworthye sinner, lacked vertue, and for other such like reasons, would neither celebrat, nor communicate. Whereupon touching this pointe hee craued counsell of a Monke his ghostly father, who did encourage him to ouercome those feares and to say Masse, which he did: & our Sauour apearng to him, taught him the same lesson, & so he remained ioyfull, and with greate quiet of conscience. *Cassius* an holy man and Bishop of Narnium did daily say Masse, to the great profit of his soul: and to the end he should not for any such feare
giue

giue ouer that good custome, S. Gregory reporteth how God sent vnto him an holy priest, to whom he appeared, to deliuer him this message. *Do that thou doest, work that thou workest, let not thy foote cease, let not thy hand cease, and I will giue thee thy reward:* exhorting him by these wordes to perseuere in his good life, and holy custome of saying Masse. The reason why God did thus cōfort & animate these holy men by special reuelatiōs, was to teach all, that his pleasure is, that his seruants which frequent this diuine sacramēt, should quiet and assure thē selues touching this matter by obeying the counsell of wise men, for this was the rule which these holy men did followe and that which God did allowe of.

4 Dialog.
cap. 56.

Chap.

Chap. XX.

With what moderation we ought to frequent the holy communion, that wee doe not therein exceede, nor doe any thinge contrary to due reuerence: and howe wee ought to leaue this to the iudgemēt of a discret ghostly father.

AS there be some persons, which with hurte to their soules, do without any iust cause refraine to communicate often, as hath beene now said: so there be others which doe exceede in the other extreame desiring to come oftener, thē is conueniēt: Of these some are moued so to do, vpon the commō conceit & opinion which they haue of the fruite that is receaued in the holy communion: others because they

they haue had somtimes experience of the comfort and sweetnes of this most heauenly sacrament: Others are moued vpon a kind of lightnesse, which is for emulation one of an other, and to maintaine their good opinion, & not to be accounted lesse vertuous then others, & therefore are they angry and do complaine and bee out of patience whē they are not suffered to communicate, which is a plaine signe that they are not moued of any good spirit, but prouoked of lightnes: For al these kind of persons, the doctrine of this chapter shall serue: and it is a thinge of great importāce, & much to the glory of God, assuredly to take the middle way in this holy exercise, without falling either into the one extreame, or the other.

As

As touching the first, certaine it is, that all secular persons, as well men as women, muste not herein bee ruled accordinge to their owne opinion, neither must they follow their owne content, their owne comfort, nor their owne inclination, but they must submit themselves to the counsell and direction of their ghostly father: for if in religious people, the rule of their order and obedience to their superiors doe in this thing prescribe them that measure and moderation, which they ought to keepe: reason it is, that such as bee not in religion, that their ghostlye father vwho knoweth the state of their soule, shoulde appoint them that rule which they oughte to obserue: And the confessor or spirituall father, whō for this purpose they should

should make choise of, ought to be wise, of experience, and one that feareth God, & that should not herein respecte the comfort of the penitent, or to get credit with him, or any such like thing, but only that which is most convenient for the glory and seruice of God, and the good of mens soules. And the penitent ought not herein to labor either by importunity, or intreatie, or anie other such meanes to drawe his ghostly father to that which pleaseth himselfe, for that were not to obey him, but contrariewise for the ghostly father to obey the will of his penitent, and so his iudgement and opinion shoulde in this case be erronious: but the penitent ought to leaue his confessor free; to determine that which in our Lorde hee shall

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thunke

thinke most expedient, and let him shew plainly that it shal wel content him whatsoeuer he doth therein determine & set downe. And let him also take heed that he goe not for this ende vp and downe seeking such a ghostly father as doth best fit his humor, for then in punnishment of so disordinate an affection, God will permit him to be deceaued, as it happeneth to som persons which consult about this point (as also in others) many ghostly fathers, going from one to an other with a desire to finde out him, that woulde tell them that which the felues would haue, and whē they light vpon such a one, hee is the only man that doth please them, and him they prefer before all other: and alas, pitifully are they deceaued, for doing thus, they doe

Note.

doe not conforme themselues to the will of God, but to their own pleasure and liking . Therefore that which Gods seruant hath to doe, not to be deceaued herein, is not to haue any respecte to his own pleasure and opiniō, but to desire only, that the wil of god and that which is most for his honor may be done: and so let him cōsult with his ordinary ghostlie father, & if he think not him sufficient, let him goe to an other, not him that is most for his owne humor, but him in whom by the report of wise and iudiciall men, those vertues are to bee founde which for this matter is requisit. And let him craue of God that he vvoulde put into his hearthe, that counsell, vvwhich may directe him better in his holye seruice, and that vvwhich maye

more redounde to the glorye of the same God, and the profit of his own soul. And hauing done thus, let him very quietlie followe that counsell which he shal giue him, and be obedient, trusting in God, that when other direction shall be more conuenient, that he will inspire it into the heart of his ghostlye father, that hee maye giue order accordingly. The holy virgin *S. Lutgarde* beeing a religious woman, did vse to communicate euery weeke, & this leaue which they gaue her, is agreeable to the minde of *S. Augustine*: very well content shee was. The Abbesse vvhich had charge ouer her, thinking that this was to much, gaue order that she should not communicate so often, wherein she shewed her selfe very obedient,

Thomas
Cantipra-
tensis in e-
ius vita.
Surius in
Iunio.

ent, and God who had care of his seruant, did reueale vnto the Abbesse, that his pleasure was, that his seruant shoulde keepe her old holy custome, and so her former leaue takē away, was by her superior restored againe.

Chap. XXI.

Of such rules as holy men prescribe, concerning the often receauing of the B. Sacrament.

P Resupposing that the iudgment how often in a weeke or month, Gods seruant hath to communicate that desireth his owne spirituall profit, ought to be left to the discretion of his ghostly father: conuenient it is to set downe those rules vvhich holy men herein prescribe, that

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the

the confessor may know what he hath to do: for he hath to vnderstand that it importeth much to be assured herein, & not to proceede at random but to followe that light which God hath left in his church.

Certaine it is, that in the vse of the holy cōmunion, Gods wil is, that there should be an order & moderatiō, how often one shold cōmunicat, and that it shold not be as men thēselues list & desire. And this his wil hath he declared in that he hath by his church cōmanded vnder paine of mortall sin, that no priest or prelat though neuer so holy, shold vsually celebrate or cōmunicate more then once a day. And the cause, why the church hath so declared is as Pope *Alexander* saith, and others affirme, for the great reuerence

Alex. Papa
cap. sufficit
de consecra-
tione. dist. 1.
Halenfis p.
4 q. 52.
mem 3.

rence which is due to the B. sacramēt, to which reuerence it appertaineth, that a man shold not goe to it, so often as himself pleaseth. If then for celebrating and receauing when one celebrate, being yet the common good of the church, Gods pleasure is, that an order shold be set down and hath declared it in that very thing wherein his great glory, & the profit of the whole church consisteth, that due reuerence to the B. sacrament, might be preserved, by celebrating ordinarily no more then once a day, rather then he would that greate profit which might redounde to the church, if euery priest might oftē celebrat in one day: hereof doth it follow, that it is great reason & very meet, that in particular cōmuniōs, in which the cōmō good

of the whole church is not so furthered, as by the sacrifice of the Masse, that there should bee a straighter order and more moderation be vsed to preferue due reuerence vnto so holy a sacrament.

D Thom.

in Paul. 1.

Cor. 11.

lect. 7.

Gerson de

cognitione

peccati ve-

nialis. p. 2.

The rule which holy men doe in this matter prescribe is, that when the ghostlye father perceaueth that one hath purity of heart and true deuotion to communicate, and the more that he doth communicate, the more he encreaseth in purity, and doeth more diminish his venial finnes, proceede more forward in deuotion and seruour, in patience, and charitie, and in all kinde of vertue: to this man conuenient it is, that he shoulde giue leaue to repaire more often to the holy communion: but when he seeth

eth one that frequenteth the cō-
munion, to lacke true deuotion
for that sacrament, and that hee
doth therby litle profit, because
he keepeth still his former passi-
ons of anger, impatience, and
pride, hath small care of his ton-
gue, and doth easilie without a-
ny resistance fal into venial sins,
which do breede a kind of cold-
nesse in his soule, to him he must
prescribe abstinence and not to
come so often. This opinion,
which is of all holy men *S. Bonau-
venture* doth expresse in these
wordes. *In the primatiue church,* 4 *Sent. d. 12*
christians had great purity of soule, and ar vlt q. 2.
were seruent in charity, and so they
might daily receaue the holy communi-
on: after that this great purity was lost,
and that great seruior of charity waxed
more colde, and lukewarme disposition
entred in: he that now hath that purity
K 5. and

and burning charity of the primatiue church, may likewise communicate euery day: but he that liueth coldely let him come but seldome, and hee that is in a meane, that is such a one, who though he hath not that great seruor and puritie of the primatiue church, yet is he not lukewarme, but doth proceede in vertue and walke forward to arriue vnto that great seruor, such a one must keep a mean in frequenting of the communion, that he may ioyne loue with reuerence, in such sorte, that comming often to the blessed sacramēt, he may be inflamed with loue, and abstaining for some daies hee may learn to haue it in reuerēce. Thus saith S. Bonauenture. And S. Thomas affirmeth the same thinge in these wordes. He that findeth himselfe prepared with deuotion and reuerence, may communicate daieily: for vpon this reason in the primatiue church, the faithfull did communicate euery daie: for then great deuotion

3. par q. 80.
ar. 10.

deuotion did florish amongst them, but after that charity waxed more colde, that counsell which is to bee giuen to Christians is, that they communicate euery Sunday. This is the opinion of S. Thomas, and he doeth confirme it with the authoritie of Saint Augustine and the doctrine of Gods church.

De ecclesi.
dogmat.
cap. 33. &
cap. quoti-
die dist. 2.

Chap. XXII.

Of that discretion, which ghostly fathers ought herein to obserue, according to the doctrine of holy men.

OVT of this doctrine of holye men, vvee maye gather, vvhath discretion ghostlye fathers haue in these our dayes to obserue in grauntinge or denyinge leaue to communi-

communicate. To such persons that be indeede trulie resolved to serue God, license may be giuen to communicate once in a fortnight, or once in eight daies. Some Doctors thinke that leaue to cōmunicat euery eight daies, ought not to bee giuen but to such as be of rare vertue, but according to the counsell of *S. Augustin*, in these times where there is much frequenting of the sacramentes, it may be granted to all them, which truly haue begon a newe life and doe with care auoide and flie from great sins.

To such as be very deuoute, and of whome they haue experience that they do notably profit by frequenting the sacramēts and that they doe daily encrease in deuotion and puritie of life, they may grant leaue to communicate

Soto in 4.
dist. 22. q. 1
ar. 10.

nicate twise a weeke: and when
 any particular necessitie doeth
 occurre, or in persons of greate
 perfection, or vpon some special
 deuotion, and hunger of this
 bread of life, for a weeke or two
 to communicate ~~one~~ more see-
 meth not excessiue, albeit great
 reason there is, that the ghostlye
 father shoulde well consider &
 thinke vpon the matter, and not
 be moued so much for the com-
 fort of the penitents, as for that
 hee thinketh hee hath sufficient
 reason so to doe.

To such persons as haue be-
 gonne to frequent the holy cō-
 munion, and doe reape litle pro-
 fit thereby, and experience tea-
 cheth that they doe not ouer-
 come, nor mortifie them selues
 as reason woulde, nor aspire to
 more vertue and a better life,
 but

but that through their own fault they liue in a colde kinde of sort, and want deuotion: conuenient it is to depriue them of some cōmunions, to the ende they may learne to feare, and by that meanes humble themselves, & make more account of the B. sacramēt, and to prepare themselves vvith more deuotiō for the receauing thereof: and especially this kind of rigor and prooffe is to be vsed towards those that desire for their owne pleasure to cōmunicate, and that as a thinge due to them of iustice, and bee grieued & complaine if this leaue be denied thē, for this is a very greate presumption, and plaine token, that such soules, are farre from true humilitie, and the knowledg of their own vnworthynes, and of that reuerence vvich they

they oughte to bringe vnto so
heauenlie a banquet. And let
not the ghostly father, any thing
feare, that denying some tymes
the sacred communion to all
such persons as these, and for
such causes as these be, that he
doth them any harme, in de-
priuing them of that profite,
vvhich by communicating they
might receaue, because our
Lorde that liketh wel to deprive
his church of the infinite suf-
frages of holye Masses, by not
giuing licence, ordinarily to ce-
lebrate anye more then once a
daye, for to preferue that re-
uerence, which is due to this
most sacred misterie as before
hath beene saide, it shall like-
wise please him verye vvell, Cap. 11.
that such persons bee depri-
ued of many communions, to
preferue

preſerue in them and others that
 reuerence which is due to this
 moſt holye ſacrament. And if
 they doe take this croſſe and tri-
 all in good parte, humblinge
 themſelues, and willingly obey,
 they take no harme, but profit,
 becauſe as holy Doctours affirme
 and experience doth teache the
 ſame, that ſuch as come to com-
 municate with a colde kinde of
 deuotion, through their ovne
 faulte, although they bee in the
 ſtate of grace, yet ſmall is the en-
 creafe of grace which this moſt
 diuine ſacrament doth vvorke,
 where as it is moſt plentiful and
 wonderfull which it doth effect
 in them that come with that diſ-
 poſition which is conuenient: &
 ſo by that feare and humilitie
 which they conceaue by this pu-
 niſhment it will come to paſſe
 that

D Bonau.

4. d. 12. ar.

4. q. 1.

Soto in 4. d.

11. q. 2. ar. 8.

that one communion will be vn-
to them more profitable, the ma-
ny others, vnto which they come
with carelesse preparation: And
sufficient it is, that this is the do-
ctrine and counsell of holy men,
that the ghostlye father, who is
Gods seruant, may beleeeue it &

effectually put it in practise: *Saint* In breuilo-
Bonauenture speaking of this verie quio p. 6.
matter hath these wordes. *Those* cap. 9.

*which intende to communicate, and per-
ceauethemselues not so pure, or doe finde
themselues without deuotion, let them
take this counsell, and deferre their com-
munion vntill they be better prepared.*

And the holy man doth speake
of those, who though they bee
confessed and in good state,
yet through their negligēce they
finde themselues somewhat cold,
and drie, and not so pure from
veniall sinnes, and so deuout as
were

were cōueniēt: for these he saith,
that it is better & more holosome
counsel, to defer a day or some-
what longer their communion,
vntill they be better prepared.

And to that which some may
obiecte against this aduise, say-
ing, that although it be good for
a man to abstaine from the com-
munion, vpon feare and reue-
rence, to so holy a mystery: that
yet it is better to come vnto it,
vpon loue, and for desire of so
infinite good: the holye Doctor
doth answere in these wordes:
*Both affections are commended & prai-
sed in the Scripture, and so we see that
Zacheus is commended for that he re-*

In fascicul. cap. 8. *ceaued readily & with ioy our Saviour
into his house: and the Centurion prai-
sed, that for humilitie and reuerence and
knowing his owne vnworthinesse, and
the maiestie of our Lorde, hee did be-
seech*

seech him not to enter vnder his roose,
and necessary it is for the holy communion,
to preserue both these affections,
and that we doe in such manner reue-
rence this moste highe sacramente, in
which GOD himselfe is giuen vs for
meate, that in like sorte we doe desire
it, and with confidence come vnto it:
and that we doe in such wise desire it,
and haue confidence in him, that we lose
not that feare and reuerence which wee
owe vnto him. And althoughe loue of
his owne nature be better then feare, yet
in some cases and in some persons, the af-
fection of feare is more conuenient, & it
would be more hurtfull and dangerous to
be carried away with desire, and that
affection which seemeth to bee of loue.

All this is out of Saint Bonauenture
And that which in brieffe he wold
say is, that he which is with puri-
ty & requisit deuotion prepared
for the holyc communion, that
it

it is better to receaue it, mooued with loue, then for feare to abstaine, but he that lacketh that disposition, & through his carelesnesse is somewhat colde and indeuout, better it is, mooued with holy feare to deferre it for a day or more, vntill he be better furnished with deuotion: not doing this vpon his owne heade or pleasure, but gouerned by the counsell of his ghostlye father. And to that which some mighte obiekt, that by this meanes the profit which by often communicating might be gained is losse, the holy man doth also answere in these wordes: *To some it is more profitable to deferre somewhat the communion, to the ende they may come vnto it afterwarde with more reuerence and deuotion: because as I thinke, one receaueth more fruite at one communion, com-*

ming well prepared, then by manye to which he commeth without any diligent preparation.

Chap. XXIII.

Wherein is declared, whether the holye communion ought daily to be giuen to some persons of our time.

OVt of this doctrine of holymen before mentioned and set down for a ground, we gather howe rare the vertue of that person ought to bee, to whome licence should be granted dailye to receaue the blessed sacrament, and how much, many ghostly fathers are deceaued, that herein make no difficultie at ail: And besides the reason already alleadged, which is that holyc men doe say that
the

the persons to whome this leaue
shoulde be giuen, ought to be of
that great purity of soule, and to
haue that wonderfull burninge
charity, which flourished in the
christians of the primatiue church
when the heartes of all was but
one, and the soule throughe the
straight bande of loue one, and
and when charitye and mercye
made the goodes of eache man
common to all: besides this rea-
son, many other there be, worthy
of greate consideration, which
here I will set downe. Most cer-
taine it is, that who soeuer doth
communicate euery day, that his
ghostly father doth giue him an
open testimonie, that hee is one
of very singular vertue, for this
is a generall receaued opinion a-
mong all people, that it doeth
not pertaine to anye, dailye to
commu-

communicate but to holy persons : and therefore it is a thinge vvell to be considered, how great daunger of presumption and vaine glorye it is for weake soules, and subiecte to tentation, althoughe very deuoute and vertuous, that they shoulde vnderstande that their ghostly father hath such an opinion of their vertue : and that people looke vpon them vvith suche eyes, and suche a conceite of holye persons. Ignorant wee are not, and experience teacheth, howe passinge harde it is, to ouercome well the temptation of honor and vvorldly praise when it is offered, as *Sainte Augustine* doth excellently note in these vvords.

How great forces the loue of honor and vvorldely praise hath to ouercome ones soule,

Epist. 64 ad
Aurelium

soule, and to make it fall, none knowe
 but hee that hath much foughte against
 that temptation, for although there bee no
 great difficultie to abstaine from honour
 and praise when they are denied a man,
 yet when they are offered, very hard it
 is not to take vaine pleasure therein: Ig-
 norant also we are not, howe by
 offering themselves to the occa-
 sions of this temptation in recea-
 uing honor and world'y praise,
 many persons of a good & rare
 life, and those which with great
 trauaile had gotten much ver-
 tue, and great store of spirituall
 riches, in the seruice of God, in
 short time losse all, as *Saint Chri-*
stome affirmeth: because vwhen
 vaine glory did tempt thē, they
 were overcome and pitifully o-
 uertaken with that vice, in such
 sorte, that leauing the creator,
 they put their chiefe felicitye in
 the

Homil. 3 in
 1. Iohan. &
 hom. 17. in
 cap. 10. ad
 Roman.

the creature. Seing then it is so harde to ouercome the tentation of honor and worldly commendation when it is offered, & that so many persons famous for vertue, haue vpon these rocks suffered ship-wracke, and beene cast away in this tempest, no sufficient reason there is that discrete ghostly fathers, shoulde offer weake and feeble soules, though neuer so deuoute & vertuous, to so great a danger: but rather necessary it is, that they shoulde norish them in true humilitie, labor to haue them well rooted in that vertue, & to preserue them therein: and to effect this, very conuenient it is, that the ghostly father shoulde by no meanes let the vnderstande that others haue any greate conceite and opinion of them, and that he

L shoulde

should, what hee can conueniently, take from them the occasions of all pride, as singular things be, which may make them to be famous in the sight of the worlde, and any thinge else that may bring them honor and reputation: and to induce them what he can to conceale all shew of holinesse, according to that which else where hath bene said, entreating of the vertue of humility. And certaine it is, that many ghostlye fathers because they haue without discretion, commended their spiritull children, set out their vertues, and giuen them occasion to make ostentatiō thereof, that they haue beene the cause that many tender plantes haue with the northerne winde of pride withered: & many that were well growne,
haue

haue by the iuste iudgement of God, bin pulled vp by the roots, whome for their ingratitude and vanitie he hath permitted to fall. To this may bee added that by granting such leaue, they giue occasion to others that be yet in firme and not so well prepared, that they also be stirred vp with emulation, and doe desire and procure the same, and that without the counsell and leaue of their ghostly father they venture vpon it, supposing it to be very well donne, seing the like leaue is giuen to others, who are in their opinion but litle their superiors in vertue. They be the occasion also that when any such person turne backward, that frequentinge of the holye sacraments, is much infamed and discredited among worldly men, &

L 2

that

that their tongues doe readilye
speak euill both of the penitents
that come often vnto the, & also
of their ghostly fathers. And rea-
son it is, as much as we may with-
out any preiudice to vertue, that
we shoulde not giue anye such
occasion to weake people. Out
of these reasons we haue to learn,
that in these times those persons
which may daily come to the ho-
ly communion, ought to be pas-
sing wel grounded in profounde
humility, and so tried with iniu-
ries, contempts, & diuers kindes
of tribulation, vntill they come
to loue them, and to thirst after
them, and that they be fortified
with perfect and sound vertues
like vnto *Saint Clare*, or *Saint Ka-
therine* of Sienna, that the bur-
then of these tentations doe not
make them to fall: and that their
rare

rare and extraordinarye vertue
be so great, and so well knowne,
that all emulation of others may
be cut of, and such inconuenien-
ces as hath now bene spoken of,
and others which may be obie-
cted. For certaine it is, that
in the primatiue church, those
which did dailye communicate
were of great vertue as hath bin
said, and that in these daies, such
speciall persons to whome this
license is to be giuen, requisit it
is, that they should be furnished
vvith more vertue, then that
which was at that time common
and vsuall among christians, be-
cause that being then the custoe
and common vse, the temptation
of emulation, and other occasi-
ons before mentioned had no
place: For none had anye cause
to think that he was reputed far

L. 3 more

more holy then other, for, hauing that leaue granted which was giuen to all : nor any coulde take occasion of enuie or emulation, seing themselues might doe that which they sawe others do. And if any thinke that it doth hereof follow, that fewe will be founde to whome licence daily may bee now giuen, because they be very rare that be of such singular and eminent vertue, and be free from those occasions and inconueniēces, which before haue bin spoken of, I say that most true it is, & that hereof no harme doth followe, but the more glory of God, and very great profite to mens soules, for as much as hereby that is donne which is moste conuenient in respect of that reuerence which is due to the blessed Sacrament, and the occasi-
ons

ons of many finnes are cut of, & good people be the more stirred vp to haue the holy communion in greater reputation, & to prepare them selues for the receauing thereof, with more reuerence, more puritie, and deuotion: so that by this meanes, one communion is more profitable vnto them, then manye others woulde be, as before hath beene said. And by doing thus we do also faithfully obserue the doctrine of the gospell & holy men: for by this kind of obedience we performe that which the lawe of loue doeth require in the vse of the holy sacrament, by takinge the benefite of that large leaue, which wee haue graunted in repairing oft to the holy sacramēt, and yet wee doe not forget that holyc feare and due reuerence,

L 4

which

which ought to bee ioyned with
loue. And for a couclufion, let
Gods feruant perfwade himfelf,
that althoughe he oughte to de-
fire, and to endeuor often to
come vnto the holy communion
with due modesty, yet his prin-
cipall care ought to be, that whē
hee communicateth that it bee
donne well, and with that pre-
paratiō which is requifit: where-
fore let him prouide him felfe
with great humility, acknowve-
ledging himfelfe farre vnworthy
to come vnto the holy commu-
nion, and placing himfelfe, with
contempt of himfelfe, in the ve-
ry bottome of his owne vnwor-
thyneſſe, let him come with great
purity, extending his contrition
and the purpoſe of amendment
to all his finnes, both greate and
ſmall, which he hath both com-
mitted

mitted and may commit: Let him also for the purchasing of this purity, helpe him selfe with the sacrament of confession, although his conscience doeth not accuse him of any other sins the veniall, and those also of the lesser sort: Let him come with great hunger of this diuine banquet, and with a liuely desire, to vnite himselfe vnto God with moste feruent loue by meanes thereof: Let him come offering himselfe whollie & perfectly to performe his diuine will. O what an heauenlye store-house of spirituall medicines shall he finde, for the curing of all the woundes & infirmities of his soule: O what an holy table full of diuine food, and celestiall comforts shall hee haue, to satisfie his hunger, to strengthen his weake nesse, and

to glad his heart and make it
joyfull: O what a riche shoppe
and plentiful, shall he finde full
of diuine vertues, and iewelless,
full of spirituall and celestiaall
gifts, to adorne and beautifie
his soule: O what Indies shall
he meete with, to enrich it with
heauenly wealth, diuine furni-
ture, and the treasures of Gods
grace. Blessed bee our good
Lorde, and magnified bee his
holy name for euer, who so bou-
tifully & in such plentiful man-
ner, hath opened the bowelles
of his infinite and vnspeakable
mercy, that by one diuine and
sacred morsel, which pure soules
doe with so greate comfort, and
sweetnes receaue in this moste
heauenly banquet, he hath vout-
safed to bestowe vpon vs mortal
men all those goodes, and spiri-
tuall

MEMORIAL. 255

mall riches, which for the space
of three and thirty yeares living
in the pilgrimage of this life, and
vale of misery: yea suffering,
and at last also dying vpon
the Crosse, hee did gaine
& purchase for vs most
vnworthy and mise-
rable sinners.

(* *)

